

A  
FOUNTAIN  
OF  
**Gardens:**

OR,  
A SPIRITUAL DIARY  
OF THE  
Wonderful Experiences of a CHRISTIAN  
SOUL, under the Conduct of the  
Heavenly WISDOM;

Continued for the Year MDCLXXVIII.

P. J. De Loutherbourg

Vol. III. Part. I.

---

By *J. LEAD.*

---

Printed in the Year 1700.

# The Epistle to the Reader.

Forasmuch as the Author of this Diary hath  
been led up to the Watch-Tower, as a  
foreseer of that great and notable Day Pro-  
phesied of, relating unto the Manifestation of the  
descending Powers of the Holy Ghost, preparing  
and ushering in the Glorious Reign and Kingdom  
of our Emanuel: which so near approaching is,  
that under a Mighty constraining Power, I am  
to alarm all Ranks, Orders, and Degrees of Per-  
sons, from the highest to the lowest, that so they  
may be found in a readiness, to entertain the  
Joyful tidings of the Reign and Dominion of Christ  
in Spirit. I shall first begin with the Imperial  
Powers of the Earth, viz. Kings, Queens, No-  
ble's, and all of that Progeny, to whom Principally  
as from the High Court and Council of Hea-  
ven, this Message is sent, that you may under-  
stand this is the acceptable Time and Season, for  
the fulfilling of that Prophecy, to come forth and

## The Epistle to the Reader.

Show your selves to be Nursing Fathers and Nursing Mothers to the Church of the First Born, that is now to be gathered out of the various Forms, Traditions and Customs; that have been built up only of Man's Wisdom, into the Power, Life, and Glorious Ministration of the Spirit: which is the main Drift and Scope, of what you will find in this Volume treated of. The Author being led into that Prophetical Dispensation, in order to what may be expected, to have its ensuing consummation in this Age of Time, has received a charge to excite you as being what is incumbent upon you, as you stand in great Power and Authority, to be Incouragers and Supporters, for the helping forward the Work of this great Day; for be it known unto you, that no less is demanded from you by the High and Mighty Prince of Glory.. For as God has put into your Hand an advantage more than others, for the Propogating of his Kingdom, so more eminent Instruments you may be, for the drawing and gathering in them, that have lain scattered and dispersed into Christ's fold, and that you may each one in your several Stations appear in that Kingly Josiah-Spirit, making it your whole design to Reform and Build up that, which under great decay since the Apostles time have been, and the reviving again that which hath been buried under a Cloud of Ignorance, Deadness and Earthly mindedness. Now be wise for yourselves, O ye Kings and Princes of the Earth, for in as much as you seek and promote the Honour

## The Epistle to the Reader.

nour of God, and Reign of his Kingdom here upon the Earth, so he will establish not only your Thrones and Kingdoms here below, but also in the Heavenly places, which are permanent and durable, Crowns that cannot fall away; which may be a sufficient Motive to stir you up, after the pursuit of so great an Enterprize. I have only this one Consideration further to provoke you hereunto: Which is, that One Devout and Godly Prince may be a means, by the Spirits assistance to reduce, and gain a whole Nation into Obedience and Conformity, to the Laws of the Divine Kingdom. And O! what transcendent Dignity will it then be, when every King shall become a King, Priest, and Prophet, unto God? - Blessed will you be that shall find such an Holy Ambition hereunto, for which the Author shall pray for you all most Ardently.

And now I shall proceed, according to Commission given me, to speak a Word or two, to the Ecclesiastical Order, and all other Pastors and Teachers, under what Denomination soever, that since the Day-spring from on high, has began to cast forth its Rays of Light in greater brightness than heretofore, you are now required to consider to what your Ministry tends to, which is no more to be according to a dead draught of literal Knowledge, collected and gathered up from Historical Authors. This face of covering from off the true Ministry is to be rent away, as the Spirit's day draweth near; which will take up such

## The Epistle to the Reader.

such as shall be as sounding Trumpets, and Horns filled with pure Golden Oil; that as there has been a sowing in the Deadness of the Letter, there may be a going forth to sow the live Sparks, flowing from the springing Power of the Holy Ghost; which will be as a true Seal upon your Commission; and so the Primitive Glory shall break forth brighter than ever. And who would not be found as Ambassadors and Messengers, to proclaim the Mighty appearance of those gushing Powers, which from the Heavenly Worlds are upon their pouring forth? Some witness hereof undenyably may be tasted, and feit in this ensuing Treatise, where you will plainly see that the Author was not any way accomplish'd by Knowledge, Wisdom, or Understanding from without; but meerly from the fresh rising up-springs of the Holy Spirit, which plentifully opened themselves Within: the which manifestation of the Spirit stands free to all the worthy Seekers and Waiters, that shall become desirous and willing to be taught from the immediate Inspiring and Dictates of the Holy Ghost; and so shall you give a true proof of your Ministry, refined from the Dreggs of all mixed and muddy Springs, attending upon that great Angel of the everlasting Covenant's moving in the pure Pool and Centre of the Soul's Essence, wherefrom may arise and flow the fresh Anointings: as true Priests, that may feed and nourish your Auditors with sound Wisdom and Knowledge in the Divine Mysteries, and then right Evangelists you will be: reviving that

## The Epistle to the Reader.

that Apostolical Doctrine, which under such a lapse and sad decay has been. In which Cloudy time and day of ignorance, God has withdrawn himself; but now a Mighty rushing Wind from the Heavens doth blow, to breath Life into the slain Witnesses, that they may rise and Anoint their Shields and come forth, in the Urim and Thummim, to shew their Sealed Ministry from the Holy Ghost. Highly Blessed are those that understand this loud Trumpet-call, giving up themselves in all pure Abstraction and Dedications, as God's true Priestly Host. This is all I have to commend unto you, who are Pastors and Teachers, in which great Dignity and Honour, your Function will be Characterized, being such as bear the Inscription of the Lord's Anointed. And O! what Rejoicings and high Acclamations in the Heavens will be, when such a Ministry as this shall be planted throughout all Nations, for the bringing forth of a new Creation Glory, in the hopes of which I conclude, with Prayers to our great Melchizedeck, King and Priest.

Now the third sort to which my Epistle is directed are, those Heroical Souls, who are already in a good degree Baptized into this Faith, as being made partakers of the inspiring Teaching, and Powers of the Holy Ghost, and who have already given a proof, confession, and owning, of what hath been publisht of this Divine and Myrick Divinity, which they have encouraged and promoted: What I have further to say to these, is,

no

## The Epistle to the Readers.

no less than what the Lord himself doth pronounce; Blessed are the Stewards to whom he has committed the choice and precious Treasures that contained are, in that Book of Life that is unsealed in them, and as dear fellow Lovers and Labourers with me, to find out what yet in reserve is, further to be revealed, that we may mutually rejoice together, thorow the continued rising, and springing Powers, from the God-head Source, that will still be fresh and new. O! what can be more grateful and pleasant than to be entertained with all variety, in our renewed Paradise, planted within our own Souls, wherein our new Eternal Adam has appeared, and Espoused us to himself, restoring that pure Virginity, which the first Adam lost out of himself? Here we do know it recovered again, so that the blessing of multiplicatio[n], through Spiritual Generation, is known for the increase and repletionment of the New Earth: where renewed are our walks with God, in all freedom him Eye to Eye to see, in the Spirit of his Glorified Humanity. Thus our lot is fallen in an everlasting and unsadable Land: where now let us all jo[n] together, as in one united band, supporting and upholding each other, while in our Travelling way, admitting of nothing that would stop or prevent us; till we come to possess in full Fruition what in Prophecy is specified in the Fountain of Gardens: more principally in this Third Volume, to which I refer you, who are in more nearer Alliance, and Congruity in Spirit with me, not doubting but our growth in

Spirit

## The Epistle to the Reader.

Spirit shall mightily succeed, so as to become the Lilies wherein with all Love and Delight, we shall with each other meet, and feed together in that Pasture of Love, where our Kingly Shepherd will set his Mark. Which is his own undefiled Name: the inscription of which be upon you, and all those who shall gathered be into the true Philadelphian Fold; in which indissoluable Knot of Love-Unity I desire to be known, both in Time and in Eternity,

J. LEAD.

(a)

The

---

---

# THE CONTENTS.

- SOME Prophetical Manifestations concerning the *New Creation.* p. 1.  
Cautions about the *Fire* of the Altar. 38. 315.  
The Unchangeable Priesthood of the *Magi.* p. 23. 88. 200.  
An experimental Discovery of the Three-fold State. p. 25.  
The Renovation of Youth. p. 30.  
Divine Calls and Alarms. p. 56. 97.  
A Commemoration of the Author's Widowhood. 131. 289, 292, 294, 295.  
The Just Ballance. p. 61.  
The Motion of the Earth. p. 63.  
The Flying Ship: *A Transport.* p. 66.  
The Mixt State. p. 75.  
The Three Unclean Creatures. p. 76.  
An Appointed Time for all Things. p. 79. 244.  
The

*The Contents.*

The Government of the Thoughts.	p. 80.
Of Spiritual Deserts.	p. 95.
The Magical Apples.	p. 73. 92.
The Victory of the LAMB: Or, Innocence Restored.	p. 98.
The Mystery of the Altar of the Third Degree.	p. 99. 106.
Several Counsels and Instructions.	p. 105, 103, 241, 248, 280, 288.
The Man of the Earth made a Liege-Man.	p. 119.
A Call to the Heavy Laden.	p. 133.
The Living Statues.	p. 134.
The Parable of a Mill, and the Interpretation.	p. 136.
The Blessing.	p. 143. 153.
Redemption of Time.	p. 155.
A Summons to the Mount of Divine Vision.	p. 157.
The Key of Nature, with the Interpretation of it.	p. 166.
The Angelical Fruitfulness.	p. 182.
The Overthrow of the Antichristian Kingdom.	p. 189.
The Seed of God.	p. 193.
The Use of Afflictions.	p. 202. 210, 230, 243.
The Bloody Path.	p. 221, 223.
(a 2)	The

*The Contents.*

The Bond of Unity.	P. 212,
The Patience of Faith.	P. 219,
The Fine Righteousness.	p. 222,
The Wise Adventure.	<i>ibid.</i>
The Tabernacle of the Sun.	P. 223.
The Original of the True <i>Magick</i> .	p. 275.
The Delivery of the True <i>Cabala</i> .	p.
How inspirations have been kept from being adulterated.	232.
The Generation of the Solar Stone.	p. 249.
The First Call to the <i>Philadelphian Society</i> .	255.
Their Passover.	P. 265.
The Figure and the Life.	P. 272.
The Divine Workmanship.	274.
The New <i>Lebánon</i> .	p. 28.
The Key of the Angelical Philosophy.	P. 290.
The Angelical Articles.	P. 29.
Of the Will.	P. 318.
The College of the <i>Magi</i> . A Transport.	P. 302.
The Rules herein Taught.	P. 323.
	P. 329, 333.

A

# FOUNTAIN

of GARDENS.

Vol. III.

## PART I.

The Divine Openings of the  
Year MDCLXXVII.

January I.

ON New Years-Day, upon the break-  
ing thereof, this Figure was presented  
to me, as the Model of a new Cre-  
ating power, and opened by an Image of trans-  
parent Glass, which descended from the  
Sea of Glass.

B.

Earth.

Earth, which after a very little season mouldered all away, and became a plain. And then it was said, *Now observe, and see what will follow.* And out of the Belly of this Clarified Body did flow Water, that became as a great River, that covered all the plain, which soon drunk these Waters in. And then the Word, said, *Spring O Ground, and bring forth another Creation;* Then did there rise from the same figurative Body, a pure Light, which sprung within the case of Glass, from the Loyns upwards to the Head, and out of the Mouth a fiery Stream did proceed, which descended where the Waters were drunk in. And it was given immediately by the soft whisper of the Spirit, that this would be the sowing of the Holy Ghost, in a plain and leavened Ground, which would bring forth, after its own kind, as to Spirit and Body; The Lord my God hereby did also signify much to me, which draws the mind to wait attentively, to be made the Subject matter, that may be formed into the like transparency, which doth so naturally flow from the fulness of a Glorified Humanity. Now he is said to be the beginning of that new Creation; which is to succeed the old.

*Ab my Lord, who shall enjoy the first Fruits of this pure mingling of the Glassy Sea, from whence the Birth of the Holy Ghost does flow so freely?*

January

January 3. 1678.

*The former Vision opened.*

THE LOYE Banner, and Pavillion of Pow,  
It was said, should be our strong hold  
and hiditg, therefore give your selves no rest,  
till ye find it out, spake the Holy Unction from  
within. Then was the Vision of the trans-  
parent Glassy-Body, further opened unto me,  
which was presented to shew the Original,  
from whence the new Creature in the power-  
ful Divine nature would spring. The Moun-  
tain of Earth, which was seen to mould  
away, so soon as the Heavenly Figure did ap-  
pear, was open'd to be the Earthly Man,  
which became a plain or passive thing, for  
the Holy Ghost to be sown in. Which  
would readily drinke in this Fountain-Power,  
and coniijin together for a pure formation,  
and so come forth a compacted Body all Cry-  
stalline, and made all meet for the fiery  
Breath to enter, and set it upon its Feet to  
walk with Jesus upon the Glassy-Sea; which  
encompasseth the Throne of the most Holy,  
as a Body of Might and great Wonder. For  
it was revealed that of this kind, the perfect  
Order of the new Creation would be consti-  
tuted, Upon which, I was advised by the  
Court,

January 3. 1678.

*The former Vision opened.*

THE Love Banner, and Pavillion of Powr; It was said, should be our strong hold and hiditg, therefore give your selfes no rest, till ye find it out, spake the Holy Unction from within. Then was the Vision of the transparent Glassy-Body, further opened unto me, which was presented to shew the Original, from whence the new Creature in the powerfull Divine nature would spring. The Mountain of Earth, which was seen to moulder away, so soon as the Heavenly Figure did appear, was open'd to be the Earthly Man, which became a plain or passive thing, for the Holy Ghost to be sown in. Which would readily drinke in this Fountain-Power, and coniijoin together for a pure formation, and so come forth a compacted Body all Crystalline, and made all meet for the fiery Breath to enter, and set it upon its Feet, to walk with Jesus upon the Glassy-Sea, which encompasseth the Throne of the most Holy, as a Body of Might and great Wonder. For it was revealed that of this kind, the perfect Order of the new Creation, would be constituted. Upon which, I was advised by the

B 2

Count

ment hereof, but by the Baptism of Water, and Fire, as the Seed-Life, which consumates the very real Birth of the Holy Ghost, which will absolutely make a perfect and fixed Change through the whole Nature; which till then, we cannot expect that apparent Sight and Union of that high degree, it taking up all Spiritual community with him, as we have often specified. For all things relating hereunto must be in equal proportion and suitableness, as *New Bottles* to hold the mighty vigorous Wine of the Spirit. This Word was unfolded more deep, than what hath been generally seen or understood of it. The Bottle is the new Creature, which signifies the very Form and Figure, in which, and through which, the holy acting Power doth animate in a Body suitable to it self, all of Cœlestial matter, according to the Nature of the *Glassy-Sea*, which admitteth nothing of any Cloudy matter to darken or dim the Glory, Beauty, and Perfection thereof.

January 4. 1678.

*The New Creation Clear'd.*

**H**ereupon came in an Objection, *Why this transparent Creation hath been so long withheld; and nothing hereof made manifest; but the* <sup>old</sup> *is still the same & Blest*. <sup>old</sup> *whereas* <sup>old</sup> *the world* <sup>old</sup> *was created* <sup>old</sup> *and nothing hereof made manifest; but the* <sup>old</sup> *is still the same & Blest*.

old form and figure of things, still running on from Generation to Generation, (the whole Creation being concluded under Sin, Death, Bondage and the Curse) as is apparent to this Day? Whereby an universal Incredulity is taken up, as questioning, Whether ever any such Renovation shall be in order to a Cœlestial figuration, upon what is now corporeal?

This is the great Query, that the Lord from Heaven hath given Answer to according to this Word, which shall be expressed thus. That ever since Adam had forfeited, and lost his Angelical Body; through the enchantment of the Serpent, (who could suddenly introduce a strange disguise) upon their Party, and their compliance with his Temptation; the effects were soon known upon both Adam and Eve, in being turned into a Mortal Image. By which they were in no condition to keep in the Paradisical Station, neither could they bear the presence of God, now, as before, who enjoyed his frequent visits, as delighting to see his own likeness, in the Image of purity in them: But having changed the Glory of what was incorruptible into a vile corruptible Form, God could no longer bear them, so near unto Him: but drove them out into a rude and unplanted Earth, which could bring forth nothing, but through the toyl of the Hand, and sweat of the Brow, as the effects of God's displeasure.

*and we bear the weight of the world.) Which*

Which replenishment of this unpolished Earth,  
is by the continued Labour & Industry of Man  
kept up. And as one Generation hath succeeded  
another, so also one hath excelled another  
in Arts, Sciences, and skill to contrive all such  
things, as might be all delightful and plea-  
sureable, in imitation of that true Paradise.  
Which, (as that was agreeable to the Celestial  
Image, so) now through the deep searching  
reason of the natural fallen Man, hath made  
great improvement of this Chaos, having so  
manur'd it, and dignified it, that it is now  
become as the Garden of God. And now  
the Creature rejoyceth in the Workmanship  
of his own hand, and swallowed up in the  
pleasant things he hath devised, and brought  
forth to satisfie all his Sences in, and is at rest  
in the fulness of all things, that is grateful  
to this corporeal State : Some in the evil  
and sinful excess, and others in the more so-  
ber and moderate use of them, so that they of  
all sorts, degrees, and kinds, that live in Ter-  
restrial Bodies, do reckon themselves under  
the law of Necessity, to bow and submit to  
that Subordinate Power, that now doth Go-  
vern and Rule by the permission of the Al-  
mighty God. Who hath and dieth yet suf-  
fered it, proving the Spirit of Man hereby in  
the trust and management of what can be  
extracted out of this Principle, for the sup-  
port and comfort of a Mortal being. Which

was only allowed for the present distress, but not for ever herewith to take up, and so to be at rest in the circulation of an Elementary Life, that is subject to all the effects, that Sin, Sickness, Care, and Sorrow can bring in. God would fain, that we should altogether forget What we were in the primary State, and first formation in Paradise, nor to be deceived or trifled in our Judgments, from this Earthly principle; which by natural Wisdom, Art, and Industry, is brought into such a pompous, flourishing, pleasureable Habitation, as might seduce and captivate the superior Life, and altogether drown it in the Floods of pernicious pleasures. Which the animal, sensual Mind aptly delighteth it self in, thereby forgetting from whence it did proceed, and what its ancient degree was in the eternal Body of Wisdom, before it came down into this vile and Terrestrial form? On which any rarely makes reflection, so as to consider, what hereby they are degraded of; the divine sense being altogether locked up, and the immortal thing ingulphed in the pernicious earthly Life. Though the Mirrour of Truth and Righteousness is come in the figure of Perfection, to convince Man of his degenerate being, as found in the Body of Sin and Death: And so provoke to their turning back unto the Heavenly Country, out from which That in Man which is Eternal did spring. The way here

Here for it being open'd, by Christ incarnating himself, and so hereby becoming the living Door, for to return into our Father's House again. And he hath hereunto summoned the whole fallen and Apostatized Creation, that find themselves oppressed and grieved under the Burthen and Yoak of the Sinful oppressing Life to return. But truly very few are come to the denying, and hating of this strange introduced Life, that is under Sin, and Servitude to all that are of a gross temporary Nature. And God seeing his Creatures to be so satisfied, and reconciled to this low and mean way of existency, in Mortal forms, hath so permitted Generation after Generation, to fulfill their Course, till by a Mortal Death they have expired this Life, and suffered all the effects, which Original Sin did bring forth. But now the antient Prophecies of a new State of things are to be fulfilled. And Bleffed are they, that are come within the view of this restored State, and do believe to see the Jasper-Stone to descend out of the Everlasting Mountain, to bring forth that strange and wonderful Change upon those, who are first awakened out of the Dead and secure Sleep. For the Hour is come for the dead, or those who have rested in the silent Grave, to hear the Voice of the Trumpet, and thereby to come forth, according to the figuration of the Holy Ghost. As it is written,

written, all shall not dye but be Changed, as  
meet Subjects, to live under the Reign of the  
Lamb in a new Sheeppfold. Who will be sepa-  
rated from the Goats, and Wolfish nature,  
that has acted forth in, and through many,  
during the Lord's absence, and disappearance  
of this his mighty Sovereignty. Jesus often  
did in his Day dart forth such sayings, as to  
this restitution, in reference both to Body,  
Soul, and Spirit: though the Mystery hereof  
was little understood, neither then nor to this

he is, but by such to whom the clear Glals  
of Wisdom is given, with the clear Eye of  
the Spirit to see into it. Which the mind of  
God does see into: which verily to my  
own rational Spirit was very uncouth, and  
I did often oppose against this Truth, till  
extraordinary Powers and convincing Argu-  
ments renewed daily were for the informing  
of my belief, and the holy Scriptures brought  
for the confirmation thereof. Which I shall  
point to, as they were immediately brought  
to my mind, as first that in the 11th of John,  
*Whosoever liveth and believeth in me, shall never  
dye.* It was thus expounded to me, ye  
who were once consider'd dead in Trespasses  
and Sins, yet through believing in me, as that  
Creating power, that entereth you into a  
new formation of Life by the Spirit, ye  
are consecrated thereby, to live evermore  
in the unity of my Life. Then that of the

8th

8th of John, Verily if a Man keep my Sayingt,  
he shall never see Death : + This was a strange say-  
ing, which the Jews took up presently to dis-  
prove Him, by the Patriarchs and Prophets,  
in that they were deceased, which our Lord  
contradicted not ; for except Enoch and Elias,  
we have no knowledge of any, but they all  
dyed a natural Death. Yet it is written,  
*God is not the God of the dead, but of the living.*  
Many Scriptures more were open'd to this  
end. I shall add one more, that of Paul, in  
the 5th of the *Corinthians*, *For we know if our*  
*Earthly Tabernacle be dissolved* ; & so read on from  
the first Verse to the 5th, and you may under-  
stand what the Apostle drives at : Even that  
Mortality might be swallowed up of Life.  
But now it may be further questioned, Why  
the Redemption of the Body was not made  
manifest in that day, when the Holy Ghost  
descended ? We have nothing in record, that  
any one upon whom the Cloven Tongue rest-  
ed, were changed out of their Mortal Figure,  
only they were endowed with extraordinary  
Gifts and Powers, to witness that Christ was  
ascended, and gave down these Gifts, as he  
had promised. This very thing was greatly  
controverted in my own Spirit, therefore I  
expect it no less to be objected by others.  
But give me leave to answer such with the  
same Word, which silenced my doubting Spi-  
rit herein, which I dare to affirm was from  
the

the pure Unction, who did thus inform me. That those signal Powers, that then wrought forth in the Disciplehood by way of Miracles, in the Curing and Healing of Diseased Bodies, and sometimes in raising the Dead, was a Ministration peculiar for that Age. But I will give you the very words of the Spirit, as they did run through me, saying, That now these Cures wrought upon Diseased Mortals, were but as aforerunning Type to shew, that the same Spirit of Power would work in it's day, in a far higher and more wonderful way than by propping and keeping up the old Fabrick of Mortality, which could never bring perfect Restoration to the burthened and grieved Seed.

Therefore expect another day of Pentecost to come, which will bring a perfect cure to Mortals, even to a transmuting of the vile Bodies, that they may conspicuously and transparently appear, so as they may in likeness be to the Jasper Stone, to their Head Prince and Lord. This will be the next shower, and Rushing Power, that will go through the Mortal Death. Which all in common, the Just and Unjust without distinction have put off the Body alike. This is granted, for thus it hath been ever since the relapse, and driving out of *Paradise*. But what though Death hath Reigned over all this 5000 and odd Years, hath God so decreed it, that it shall be so to the end of time?

No,

No verily, the last Ages shall see other things, as the Holy inspirator hath frequently shewed me. And while doubts have come to overthrow the Testimony of the Spirit herein: When speaking by Vision; and so therefrom interpreting the mind of Christ accordingly; In this method I have been much instructed, and the Vail upon the letter taken off, that so an understanding might be given me in the antient Records of Truth, to confirm what is the present dispensation, that some (known to the Lord) are under present and private Prophesies of, answering to foregding ones, that were taught by the same Spirit, which becomes their Sealing Evidence. To prove this, But to proceed to those other Scriptures, which were brought in for further Ratification of this great Truth, John 5. Christ telleth them there, That they that believe in him, that sent him, shall have everlasting Life; Having passed from Death, or escaped Death. Again, Christ undertakes to prove a State there is, that will be swallowed up into Immortality, thus from these words, Your Fathers did eat Bread or Manna in the Wilderness, and are Dead, but whosoever shall be able to eat of the Bread, meaning himself, that cometh down from Heaven, he telleth them without any mincing of it, that they shall not dye, but live for ever. And whereas it may be objected, that it is to be understood of an immortal soul, and that it is not of a mortal

ternal Spiritual Life, belonging to the Immortal part: if so, the Lord needed not to have mentioned the decease of their Fathers; for though they dyed temporally, yet still they exist eternally. But then further, one Scripture was unexpectedly darted into all these, and interpreted, which I never before understood, tending to this sense. *John 5. 25.* *He that loveth his Life, shall loose it, and he that hateth his Life in this World, shall keep it unto Life Eternal.* Thus it was by the Spirit opened, He that is pleased, and reconciled, and satisfied, and loveth this his corporeal low, and degraded Life, in which is the very Seat and Spring of Sin, such shall suffer loss through Death, for the Sin will nor be expired, tho' the Mortal part be. But then again, Christ plainly declarereth, that those who are come into a deep sense of the depravity, as to all perfection of divine Excellencies, so as deny and abhor, and hate, and freely be made willing to lay it down, they shall keep it, but no longer after the same Earthly and Sinful property, with all its Mortal Weakness: The whole state of this shall hereby be alter'd, as Christ's Body was sown in Weakness, and Dishonour, but raised and taken up in Strength, in Honour, and Victory: Even so they that can reach this mystical Death, shall be changed into Immortality of Life. But an Echo in my Ear did sound from this lower Sphear, that this is strange and unheard of Doctrine,

Doctrine; who can it bear? Crying when or to whom shall this transfiguration come, saying, the highest Degree of all Saints have deceased, without any such change upon their Mortal form. Why is this great thing to be expected now, more than formerly? You are for this referred to that Wisdom, and Counsel, of the Holy Trinity, who ordereth the times and seasons, according to the Counsel of their Will, whose manifold Wisdom is to work in their various dispensations throughout all Ages, as will be seen, when the Scene of all their Works from the Creation shall be opened, in relation to Man's fall, and Restoration. Out of which great Wonders, are yet to be brought forth more conspicuous, than have been since the Creation. The Apostles indeed expected the full restoration of the Kingdom, when Christ their Lord, after his Ascension did by signal Gifts, and Powers give down the Holy Ghost, but the time and season was not then for it. There was something further, by the Mediatorship of the great High-Priest first to be done, in preparing for the Tabernacle of God to come down, in and by which the Mystery of God and Christ acts, through the second infusion of the Holy Ghost, for transformation of Bodies. As before it wrought upon the Mind and Spirit, so now upon the Illustration of the vile Corporeal form. Which will make Man capable to be trusted with

I Do-

Dominion and Power, in the joint Heirship of the everlasting Kingdom. All foregoing Ministrations of the Spirit do point hereunto, and do here prepare for it, that we might come to wear this Celestial Garment. The Spirit of Jesus being at hand for to declare, what will be the ready way hereunto. And for as much, as the day is shewed to be very near, he hath called, and awakened some from the Dead, to look for this sure Word of Promise, for to be fulfilled, and doth give encouragement hereunto, from the scattering Beams of his own Body of Light, and giving forth choice Provision, to wit, his own Ethereal Body, as the proper Nutriment, for this supersensual Life to feed upon. According to that word, as he did live by the Father, in his divine Corporeity, so we might come to live, and have a co-existency with him, through a perpetuity of Life, conveyed mystically from him: which will become the matter of this Heavenly form, as we be able from this deep Well of Life, to feed every Vein-Spring, that so we may be nourished with his Blood-Life in every part, till we feel a gradual renewing, through the whole frame of Mortality. The Lord hereunto hath expressly invited such, who are burthened, and weary of their old Sinful Form: therefore let none at these things stagger, or offended be, but hope and wait here, patiently for it.

JAN  
1745

H. Brown ad e. v. 1745. A. 1745.

Vol. I

( 19 )

This Morning the Holy Spirit was still in a free way of Partly, upon the weighty concern; tending unto this Transmutation. Declaring it to be the full Consummation of a fixed Restoration, that giveth immediate entrance into Glorification. But then came in this Query to be answered, If it should be possible, for any to attain to this Resurrection-Body, answerable to that, in which our Lord did ascend into Glory, what should any one do with such a Transparent Body, to walk and converse amongst such, as yet retain their Vile Corporeal forms? they could, nor would not be able to bear their Persons. So that without there could be a general transformation, there could be no consistency betwixt what is Terrestrial and Cœlestial; the one is suited for the Earth, the other for Heaven; and only mete to enter into the Eternal Mystery. This was a considerable Objection, which I humbly refer'd to that which answereth on God's part. Thus it was said, that such among Mortals, as should be counted worthy of this Immortality, and such as should be appointed hereunto; for some peculiar and eminent work to transact in this Principle for the Lord; know this, they shall not be without their change of Raiment, and shall have ability to put off and on their ~~All~~ th'real Body, as occasion requires. For thus Christ did after his Resurrection, or else his

C

Dif-

Disciples would have been terrified at his presence, who so frequently did visit them, and did eat Corporeal Food, as before his Crucifixion, and yet of a surety had, in that 40 Days time free Egress and Ingrefs into the Mystery of the Fathers Glory : and when he had put on his Coelestial Body, he could then pass among all the Angelical Thrones. But when he had yet business of the Father further to dispatch, he could draw over the veil of Humanity, for consistency with Creatures, that are in their Earthly Bodies. ; So from hence the teaching Unction did prove to me the possibility hereof, that such a Power should be assumed by such *Enochs*, as should closely walk with God, in order to this translated State ; For it was said he walked with God many Years, (as it may be believed) to appear and disappear in the World, before God took him fully up into the Mystery.

Then again for a further confirmation, our Lord's Transfiguration was brought before me, he then having to do with Glorified Persons, he could presently put on a Glorified form, and when they went up from him, put it off again, for it was too wonderful for his Disciples to behold, it cast them into a sleep. And whereas it may be objected, this Power is only to be attributed to Christ? Know it, as from the Spirit of Truth, it is

is far from our Head to ingross this Prerogative Power only to himself. For of all his fullness the Just and Perfect shall partake, as Life for Life, and Glory for Glory: As all that the Father had, Christ made claim to; so verily those that lie in the Life-line with him may not fear or doubt; but what is the Lord Christ's, is also theirs. Many more Arguments the Spirit poured in, as the Angels in their appearances in a suitable Garb, when they had any Message to deliver to Mortals: As those that appeared to *Abraham* and *Lot*, they appeared in quite another form; then was their own natural Habit, in which they are found before the Throne Glory. Transformation is no such difficulty, where the power of Omnipotency is infused. Could the Spirit of one in a Terrestrial Body come to be all clear, pure and free, so as no stirring of Sin in it could be found, you should soon see another Vehicle would be it's figure and form, when occasion were for more immediate access to the Trinity. *Moses* could never have consisted in his Elementary Body 40 Days together to hear, & see, & to receive the Law from God's own Mouth, if his Body had not been sublimated into a Spiritual Glory, which was not altogether withdrawn, when he came down from the Mount, for such a shine was still left, as the People could not bear to behold Him without a Veil. Then also it was

given me to understand, that those rich and costly Copes and Vestures, were assigned only for the Priests to Minister in the most Holy place in, and then to put them off again, when they came out from Ministering in the most Holy Tabernacle. All which did Type out this most Heavenly and Glorious dispensation; that accordingly as before, and in way of preparation to that mighty God, and our Lord and Saviour's appearance, there will be an Election of such a Holy Priesthood, that shall be Cloathed with the immaculate white Robe of Purity, that will have entrance, where the great high Priest hath made the way to the true and substantial Tabernacle, where the Glory of the Majesty doth it fill. And as there was a lower Order of Priests under the great chief High Priest, so accordingly a real Consecration by the Holy anointing, will be for a separation from all that is profane, common, and Earthly, to be of this Priestly Function, annexed to our Lord Jesus in Nazaritical Purity: For the Truth of this dispensation hath been evidently shewn me.

January

January 6. 1678.

*The Stone of the Kingdom.*

IN the Night after my first Sleep, some-  
what I saw, like a round Ball, mixed  
with all manner of Colours very oriental,  
and it darted down from an invisible Region  
to the Earth, where it seemed to sink in.  
After which it was said to me, that this was  
the *Stone*, upon which the Kingdom of Hea-  
ven was founded. Then this Word further  
did Spring: Inviting to be strong, and to hold  
fast those precious things, which are laid in,  
for the transparent Temple of the Holy  
Ghost; in order to that Kingdom, that will  
be all consisting of God's Omnipotency, in  
this Resurrection-Day, when the flying Ban-  
ner of Almighty Power shall it self dis-  
play.

January 7. 1678.

*The Date of Time.*

This Night I was in much conflict, con-  
cerning the time of this Spiritual King-  
dom, as to the time, when it might appear,  
whether or no to any it was near. And it

( 22 )

was thus answered by an internal Word, saying, the Kingdom of Heaven so cometh in, as the Evil Spirit is cast out: This kind as it written goeth not out, but by fasting and Prayer. So verily this Kingdom to no one will be manifested, but by great abstinence, from what props up, and does nourish the Earthly and Satanical Kingdom. When you see that fall, as Lightning into its own Abyss, and Lake from whence it came, then ye may conclude the Kingdom of God is at the Door. For which Pray with all manner of Prayer, and Supplication through the Spirit.

January 10. 1678.

*Transformation.*

THE HOLY UNCTION dropped in this WORD, while I was considering upon this transformation, saying, the just ones, whose faith may hereunto extend, are to Suck in a pure Breath, that will make a Life to rise and spring, for the formation of such a Body, into which Sin can never come in. And therefore abide steady in your Hopes, and Faith. For all its various operations in this respect are needful. For Faith is the great Wheel that turneth about all of this kind, therefore take heed of doubting hence forth.

*January*

( 23 )

January 11. 1678.

Then again this Word was ministred to me from that Scripture, all that the Father hath is mine. Therefore the Comforter henceforth is to communicate of the same good things, that do run parell in that line of Life from the Father unto me. So answerably all of that fullness, infused by degrees unto a high Spirituality, that so Glory may swallowh up what is contemptible. For which hope, and be patient, for the Lord will not be unmindful of those, who are daily urgent herefor it.

January 12. 1678.

*A Caution about Preserving the Fire of the Altar.*

Waiting deeply and internally in my Mind about, and upon a Spiritual case, I pleaded with my God, why such cold Floods should happen upon the Altar-Fire; to keep the Life-flame from rising, to such who still would make their Offerings by Fire. By earnest inquiring into this Spiritual matter; it was evidently shewn me, that

C 4

there was something of a natural cause, and somewhat from this World, that had it's choking care to throw in, and thirdly the watchful and revengeful Eye of the Dragon, who hath always greatly withstood the going forward and accomplishment of the Kingdom of Power and Love: which the Nazarite mind is pursuing after, and the Spirit strongly moving and pressing thereunto, but the Flaming Wheel meeting with these stops, goeth on but heavily. Now direction was sought for in this case from him, who does so naturally own his in this afflicted Principle, who are fixed to follow hard after perfection.

o whom this Counsel was given, first that Wise Judicious care should be taken to cherish the natural and animal Spirits, for by reason of Age, there would aptly be a declining of the Heart-Vigour, whence that spring of *Heavenly Fire* did open, and through obstruction from frail weak Nature, the operation of this Cœlestial *Flame* may be hindred from displaying forth it self? Then if the distractive Cares; and thoughtfulness about these outward worldly things comes in, they do and will exceedingly press, and bind this Spirit-*Flame*, and will dwell upon the very Mouth of the Central *Fire-Life*? Then the subtle Serpent finds his inroad made, and augments the weight with great fury and rage. Therefore by all this the Holy One hath given to us

us this caution, that we should be choice of this Fire-spring to keep all out, that would extinguish it. It is as a tender Plant, that requireth continual care to nurse it up, and to feed it with the Word of Life, that does go forth from the instilling Breath of the Holy Unction. This only must drive forth its heat again, and thereby raise up that which lies as Dead and Slain.

January 15. 1673.

*The Holy Court.*

THE truth of this following Ministratiōn hath been evidently shewn me, and was thus presented to me in the Spiritual Glass. My Spirit was carried, where I did see a Mount, which was not of any Earthly mold, but all compact together of a clear Element, upon which four Pillars did stand, which were of a clear Amber colour, and round about it was drawn a Curtains of Purple, Blew, White and Scarlet. Upon which Manifestation, I received this information. That this was the *Holy Court*, and secret Pavilion of the most High, where the Ark of the living Testimony does lie. Hereinto the Holy Royal Order of the just, and perfect Priesthood shall both ascend and descend, and bring out from thence, that which

which will evidently be a Blessing to the Lord's own Heritage. And the Spirit did further declare, that till this Ministraton come to be set a foot in the World, no true, sacred or perfect Church or Sanctuary, could be found in visibility in this outward fold. And as there was a Holy Seed, that lay in Abraham's Loyns, out of which the Levitical Priesthood did spring: So was it said that from the like Spirit of a perfect pure Heart, will another Priesthood in Faith arise, and multiply as Stars, in the order of a Cœlestia Ministry. That shall be all agreeable to the Church of the first Born, that with Jesus were gather'd before-hand into his Triumphant Kingdom. This the Lord Christ did imply when he said, that the Sheep which were yet of this outward Fold, must be through his Mediatorship brought up, where they should go in, and out, and be satiated with those Portions, which are assigned for those who do walk to and fro in the upper fold. The great Shepherd aims to make of twain one Eternal and unchangeable Priesthood. His Agent the Spirit is at work, to seperate and call together his own by Name, that so through the distilling dew falling down from the Heavenly Sphær, it should produce the shining Golden Fleece upon each one, who of this separated Priestly Flock are call'd forth the footsteps of their great High-Priest to tread after, and to follow him whefe-ever he goes.

But

But, methinks, I hear the Voice of the Man of Reason say, this is strange and new Doctrine, who can ever such a thing as this believe, when for so many Ages past, all that have been of the highest Spiritual growth, have departed away from this lower foid by Mortal Death. ( I confess to Flesh and Blood, it is a hard and uncouth saying, and cannot be digested, because it overturns the Seat of the Beast.) His Mark, Name, and Nature, no more upon Man thus transformed, shall ever be found. The Dragon may well fight against this Truth, and may raise Storms of Unbelief, for when ever this Transmuting Stone of Wonder does open upon any one it's Mystery such a blow will be given to his Kingdom, as shall not only shake it; but make it fall as a Mill-Stone into his own Bottomless Lake. For hereby Victory will be over Death, Hell, and Sin, and the Curse will be removed out of this Principle, and the Kingdom of Purity, and Power, and everlasting Joy brought in.

But then again, another Cry in my Ear did ring from the Believing Ones, who are Ravished to hear such good things as these, as the Spirit of Jesus hath to declare to those who full weary are of the Body of Sin and all it's Lineaments, and are looking out for that which may fully redeem from this grosser Husk of that which is Vile and Corrupt.

Who

Who so in a deep sense of their degraded State with me are, the same Word which did to me speak for refreshing and strengthening Hope, the same to them doth verily belong, as not daring from such to hide the Counsel of the Lord, which was by Mas induction given out thus. That seeing there are some, that aiming are to reach the Life-Mark, they are excited well to consider, that hereby they are not excused from a Death, which must be passed through, in order to this Resurrection of Life, to live and act in an immortal Vehicle. There is a Life to be first laid down, which was taken up in *Adam*, contrary to the mind and will of God, and that is now to be expelled again. Which the Spirit of Christ is come to convince of, and to perswade of the absolute necessity hereunto. And whereas it hath been doubted, whether any can come to know a total decease from the Life, that is rooted in original Sin. If there had not been a possibility hereof, God in Christ would never have assumed a Mortal form, but that thereby he might have an inroad by his Spirit, still into depraved Nature, and thereby to work out and destroy the very Essences of Sin, and for ever by the Souls consent and agreement, bind the strong Earthly Life down, and to condemn it into that dark Abyss; from whence by the Serpent it was call'd forth, and introduced

duced; to the dispoiling of that, which should have continued a sinless Image, to go forward in higher degrees of Perfection, had Adam not revolted from this his first Station. But through the infinite Love and Compassion of the Father of Immortal Spirits, that now are fallen into Mortal forms, the Holy Trinity moved with pity, hath revealed and made known the way, by which the ruinous State of fallen Man may be Repaired. Which was shewn me by a Similitude, representing it in a threefold Ground, which my Spirit was carried to view.

The first which I saw, was a place all Rocky, and Stony, and as a rude Chaos, where nothing could grow and prosper, that did put forth in that Ground. But there was a Man that Dug, and Toyed all Day in it. Then again I was brought in my Spirit, into an enclosed Field, where Trees of various kinds were, some Dry, some Barren, that bare no Fruit, and others that were Green and Flourishing, in a hopeful way to bring forth. And here was seen one with a Pruning-Hook to trim and dress this Plantation, he was set to keep it in order, and to Cut down the Shubby Briery matter, that was apt to grow about the hopeful Plants. Then was I called out here, and a Voice said, Come and see *Paradise* all renewed within the Circle-Line of the Holy Element,

ment; and here were Plants of all Colours: and one only Tree did this Ground all over spread, and every Bow richly laden with Fruit. Then was this question asked, *Where is the mixed Tree of good and evil?* And it was answered, that was Extirpated so as to be found no more: For the second *Adam* had gone through all probation, and needed no further Tempting Tree, for all Death was swallowed up in Victory. Here was to be seen Fountain Springs, that circled this Tree round. Nothing of this working or toying Man did in this place appear. All sprung and grew from virtual Power, that open'd from the Heavenly Sphear.

January 17. 1678.

*The Threefold State of Man.*

THE Holy Unction from this gave me to understand the *Threefold State* we are to pass through, before we can come to recover our antient lost Prerogative of Power and Purity, into which we are now to be redeemed. The first Rocky Ruinous Ground which my Spirit was made to see into, is this Out-Birth of Nature, that is found in a strange property, void of all that good, which makes Fruitful. *Adam* when he was turned out of *Paradise*, into the Chaos of this World

World, was as a Glass to himself, in, by, and through which, he might see his own inward World. For as the outward, so now was the inward turn'd into a Confused, Barren, and dead Life, the Curse of Sin being found therein. And so from him this Earthly Life has been Generated, as each one comes to be Born into this Principle. Now what is here to be done in this Ruinous and Unpolished State. Here certainly He is not to be left in such a Forlorn and Unpolished State. Therefore the Spirit of God was yet left with Man to help him in this State. For the Inspiration of the Almighty was still there left in Man, to be Light, Knowledge, and Understanding, that so he might be instructed to new modellize, what now in such great disorder does lie, as to his own Internal and External World. As if God should thus speak, O Adam, here now is no other way for thee, nor thy posterity, which thou hast brought into the same premunire with thy self, but to set to Work in the might of that Spirit, that is left for your aid. Now nothing but diligence, care, and painfulness for to prepare a Ground, for the promised Seed to be sown in: and therefore by hard labour in the Spirit, this must be followed till the stony Rocks of this Principle be removed all out, and the inward Ground leavened, and all new moulded, and all superfluities of self-

Love

Love, Haughtiness, and Earthly mindedness; and the numberless Fruits of Evil, which do all live, and imbody themselves in corporal Nature. These are the Stones and Rocky Mountains, that are to be pulled down, and dissolved; though Soil and Spirit tug hard at it every Day, in Bloody Agonies, till there be a discharging and cleaving of all that which is of a choking, strangling, and binding Nature, to the springing seed of the pure Life.

Which in the *second* degree will be augmented in such a way of Spiritual fruitfulness, as was shewn in the Ground, which brought forth various Plants and Trees, so that hereby as in a Glass, we may see a good Issue of the Labourer, that hath been faithful to rectifie and improve, what is fountid within the Heart of the deep Ground of Nature. The experienced that hath gone through this tough and hard Work in the Spiritual Tillage, who are come to Sow, and to Reap the Fruits hereof in the *second* degree, may give encouragement, that all their pains and cost, in suffering by Death often, in watchings, carefulness, and weariness will all turn to a good account. Though they, while they be in this Mortal Life, should not be transplanted into the Paradisical Sphear. Yet forasmuch as they have been preparedly sowing, that which is earthly, and contemptible,

tible, and corruptible into Death ; expecting continually, that what is thus buried by the Baptism of Death, Sorrow, Weakness, Contempt, and Dishonour, shall be raised in a Body of Clarity, Joy, Renown and Honour. If not by way of transmutation, yet by expiration of the Elementary Body, to those who are so near arrived to the third and last Ministrition. These shall enjoy the Glory of it, in, and among the Antients, who now are in the invisible Mount-Sion. Therefore let not such think that they have Wrought or Laboured in vain, for whereunto they have attained, and the nearest the Mark they have got, before their Mortal Husk do break away from them, so much more in readiness, is their bright Sapphire Body fit to be put upon them. But it may be questioned, what those other sort of dry and sapless Trees are that stood in the same Ground. These were rendered to be such as had run through some week of Regeneration, under the Spirits Ministrition, beginning in great zeal to pluck up, and to throw off every burthen some Stone, that stops the uprising life. And for some time they were active in keeping and setting in good order, that which was internally ruinous and desolate. But it was thus said to me, dost thou not see these fruitless Trees, which are grown to a fair appearance.

pearance, as to the Eye, yet Lifeless they are; because negligent they have been in their Springing time by starying the Root-Life, which should have been their Vigour. Thus it happens to such, who do stand between two Worlds, while amity and freindship they would maintain with both, to wit with God and Mammon. But if so divided, what of a Spiritual Husbandry can ever prosper in their Hand? This is a Tillage, that can admit of no neglect or sloathfulness. Every day brings forth matter of busnes, to employ the Heavenly fixt mind upon. That Soul which will not work in this his own Vineyard, must not eat. Noah after the Flood had destroyed all the Fruits of the Earth; the first thing so soon as he came out of the Ark, was to set upon the Plantation of a Vineyard. Which did typifie out the making provision for the Spirit to drink of the Blood of Christ, the Eternal Vine, which is a grown well ordered Vineyard, and refined out of all pollution, will certainly there out spring. But then great care must be to watch it Nighe and Day, least the Beasts of prey, or those subtle Earthly serpentis do it hurt or annoy. Especially whilst it is but in its young day, before it comes to be throughly rooted, and fixed in the third Degree, and Center of the Spirit. Therefore let this be a sufficient caution to those, who

who make a fair shew in Spiritual Husbandry; but suffer all to lie dead at the Root; so that no Plant can come to Perfection: whereby no choice and pure Seed may be saved for Transplantation into its own native Paradisical Soil again. For now here I come to open the great Secret, that was revealed unto me.

Wherein it was given me to understand the way, how possibly Mortality shoulde sometimes disappear, and be as Anatomized as to material grossness; and changed into a thin, subtle, pure Ethereal Vehicule. This I say, will be done by a Golden grain, which was cast from the all precious Rock of the Deity into Nature's deep Ground. But through the relapse, that so immedately transmuted Adam from the Celestial Body, into this Vile and Mortal One, which we now bear <sup>soul</sup> This Divine, immortal Stone of Purity sunk so deep down into its own Eternal stillness, that there it doth rest till it be searched, and digged deep for. For all the gross rough Mountainous weight of Sin, and Earthlynes bath lain upon it; so that the awakend Soul does hearken to that Spirit, which doth strive to make it sensible here, of such a Treasury lieth hid in it: and proffering its mighty helpe and aid to remove, and throw off all that Sin pressing weight, and to oþerly Ground upon Ground, till it

it comes to find out the Center, where this Pearl Seed doth lie. Then when this is found, as Christ saith, the Soul selleth and putteth off all other Merchandise: It hath enough, it needs no more for a Foundation-Stock, to improve both for Time and Eternity. Now thus by virtue of all Spiritual industry, care, and tenderness of its growth, it groweth as Gold doth grow with a rough Coat, and scruffe matter about it, so at first it doth grow in a Corruptible form of Humanity: But such is the nature of it, that it will never leave working, till it hath cast off all, that cannot pass through Fire, and Air, Rocks and Stones, answserably to the quality of its own Deified Nature. Thus you are given to know, what is able to bring about this great and wonderful Change upon the dispiseable Image of Man. The Holy Grain through all Changes kept, and preserved, and separated out of all gross matter is that, which will become the Root of an Immortal Spirit, Soul, and Body, to make all in one Being intire in one incorruptible Figure: All Pure, Clear, Light, Glorious in Spirit, and Glorious in Body. Such a pure perfect Creature will well suit, and become meet to be the Spouse and Bride of the Lamb, to cohabit together in a Paradisical Life; far more excelling, than the first, in as much as this second, is the Lord from Heaven,

ven, Heavenly; and will bring up the new Creation, of which he is the beginning and first Born into this Principal Royal City of the great God and Father, and King of those, who are begotten again from the Dead, to Reign with Christ their Head Prince, in the Holy and Substantial Jerusalem.

But aptly here will be a further Objecton made, saying, these are true sayings, which do agree with the Propheteal part of the sacred Scriptures, which are yet to be fulfill'd at the great and general Day, when Christ the Lord shall descend from Heaven with myriads of Angells. Then this great Transmutation of Mortal Bodies shall be, but we do not understand, how it can be before, till Christ shall come to overturn and dissolve the whole visible Elementary State of things, and to take unto him his Kingdom, to reign God Omnipotent over all evermore,

which you will now have perceived, and  
in which it is clearly contained

that also every plant and fruit

to which the sense has been given etc.

*An Answer to an Objection against the*

*Truths Translated state.*

and here followeth my answer

**A**S to this grand Objection, I have recd.  
God, wherewith from the Lord to make  
answer hereunto. Which is hard and dif-  
ficult to utter, it being a new revealed thing,  
which open'd it self; since I engaged upon  
this Subject. But whether it will be re-  
ferred or understood by such, who are mighty  
in the literal understanding of the Scriptures,  
I aim not to be careful to answer, or to set  
upon any controversy. Only Writing for  
my own, and the Benefit of them, who may  
come to be shakers with me, in this more  
Excellent and Transforming Dispensation.  
Which the Spirit of Jesus my Lord, hath  
impressed with Almighty Power, and firmly  
home by a marvelous Light of Revela-  
tion, to which I am made to bow, and believe  
according as I have heard and learned of Je-  
sus. Who now being present in Spirit, can  
best open his own dark and Parabolical say-  
ings. The proper meaning and sense being  
shut up, till the Spirit was come to open  
them. I shall now make out, what parti-  
cular and private Manifestation hath open-  
ed

ed in this matter, to be also agreeable to the Scripture record: as hath been made out; If there be nothing of this great Change to happen, upon some hereunto especially Elect ed, till the great general Day of Judgment, w when as the visible Elements shall pass away, and the World all broken up, then all Flesh doth w i l s t in it expire, and none be preserved to meete Christ, in his distinct and personal Reve lation and Coming, which in its time will be shewn. But before this the Spirit doth affir m, as a Truth, he will come in his Kingdom to some, and so open their ownd Heavens as he will both descend, and ascend in, and from them, till they shall know the great Mystery of Translation, out of the Earthly into the very Heavens, where Paul and John were, since Christ's Ascension, both were caught up in Spirit, and saw his Glory, and heard the voice of his Mouth. Paul the Apostle did not at that time know himself in a Mortal Forn, though after he came down into it again. He had then such a divine sense of Immortal Cloathings, as he ever after desired to reach the Resurrection State, and to have Mortality swallowed up in Life. And whether or no he did reach this Mark in his Day, or the rest of the Apostles, we have no visible Record to re solve us, and so can bring no Presiden cy from them. Which is now at all to sum up on od his side. D 4 of marginalia.

ble us, who now are not to look back, but forward, and to expect this perfect thing, that can change this Corruptible into Incorruptibleness. But the great Question is when, whether before Christ's visible, and last great appearance; that is the thing to be resolved. Which according as I have received, so shall I demonstrate it, not only as a private Revelation, but from a Scripture, that admits of such an interpretation. Which is that of Rev. 20. 4th Verse. *I saw the Souls that were beheaded, for the Witness of Jesus, and for the word of God, which had not worshipped the Beast, neither his Image, or received his Mark upon their Foreheads or Hands, These were they that lived, and reigned with Christ a thousand Years.* Now consider here is a State peculiar to some that were passed from or over Death, into Immortality of Life, and they are made Priests to go in, and out of the most Holy, and inward Tabernacle. And Kings to reign over the Earth. As they have been kept under, and reigned over by the Earth. I know this hath been generally interpreted by most, that expect Christ's Personal coming in a distinct Glorious Humanity, to manifest his Kingdom in this Principle. There is a great controversy about it some believing this reign will be before the Fabrick of this Principle is to be quite dissolved. Others that it will quite finish the whole Mystery, and fix the everlasting Kingdom, so as time shall be no more.

I shall not take upon me to decide any thing of it, more then what is given me from a good hand to know; I have learned to interfere with no ones Light, but to wait immediately upon the springing Testimony of Jesus. Who did thus open this Vision, which John saw. First who these Persons were, that should reign in, and over the Earth? They were those, that had suffered their head Life to be taken from them, not by an outward visible Matrydom, but by cutting off that head, in which the Serpent had introduced the whole working motion of the evil of Sin and Earthliness. Such being convinced, that this kind of Spiritual Matyrdom must be undergone, for the living Word, and Testimony sake, that so through this internal Death, they might cease henceforth to bear the Image and Mark of the Beast in themselves, or to pay any homage to it in others. No way to be free, but by falling upon the very head Life thereof, that so the Soul being herefrom Separated, and being acquired from the gross evil effects of a Body of Sin, and stands as a naked and abstracted Spirit, such as these were shewn to me; to be of the first Resurrection, whom no Mortal Death could have no Power over. This is that Sinless holy Priesthood, that will precede before Christ's visible appearance. And whereas it is said they shoule reign with

with Christ, that is, with his Life of the same Parity, and Power, and Sufficiency to act, and do all great and mighty Wonders, as if he was in his own distinct Person of Glory, manifested upon the Earth. The Key of the Government shall be intrusted, and laid upon the Shoulder of those, who are Dead, and risen with Christ their Head. These are to put on their Spiritual Bodies. Now it was given me to understand, that there is a threefold coming of Christ, besides his first coming in the Flesh. After which, before he left the World, he engag'd, that he would come again in Spirit to his own, that were in it. This has been accomplished, and this was his second coming. Upon which we have lived, and spent upon this stock of Life, ever since his departure. I mean such, who for this worthy Gift, have with great seeking obtained it. The Apostles had this more richly and abundantly, as to the manifold working by Powers and Gifts, than any since. But yet they were still looking out for his next coming in Spirit. For by his Spirit he was to make meet, and ready; that the inward Spirit with his Mind, Will and Senses should be all internally transformed: (as the New Testament runs much upon it,) to be found Sinless, Spotless, and Blameless against the coming of the Lord. And what is to be done now,

now, at this his second, or it may be called his third coming, but to change our Vile Bodies, and to fashion them like unto his own Glorious Body; by that Power which shall open the Element, which the Celestial Body shall evermore consist of. Christ's third coming will be to this purpose, to redeem Bodies out from all those evil Events, that Sin brought in; that so every Spirit may come to have its own Native Body, and that the Spirit may no longer draw one way, and the Flesh another. But surely that saying will forever cease, To Will is present, but Power is wanting to perform. For all Powet will be given to his Saints, as it was unto our Lord Jesus. As Daniel foretaw the Dominion should be given to the Saints of the most High. Such a Royal, Holy, Peccatot Church shall that be. The first Born from the Dead, fitly qualified to join with the Heavenly Quire in Heavenly places. These are those, that will be the pure and wise Virgins, that are already, as the Bride of the Lamb to meet him at his last general Call and Trumpet, sound to them, which shall be at this his third coming. Who shall not prevent the descending down of those, who are departed in the Faith, and now are in the invisible Vision-sion. They with Christ shall appear again in this Principle in Spirits and bodies.

Bodies all Cœlestial. Then the great overturn in this visible World, will be for those new Heavens and Earth to be known, and the old visible Heavens and Elements to pass away, and all Flesh with them to be consumed. For no place for Terrestrial Bodies will be here, when this great Day will come, that will burn as an Oven. This is that great general Conflagration, that the Apostle Peter speaks of, where in the Earth, and all the Works thereof shall be burnt up, and the Judgment will be passed, and pronounced against those, who are found as those were in Noah's time, whom the Flood took away, but here the fiery Indignation will make the terrible Dissolution in the whole visible Frame of this World. And all those Inhabitants, who were in Love and Friendship with it, as it stood in the Sin and Curse, this will be a dreadful Day to overtake such. For great distress, as our Lord foretelleth, will be, as never was. But upon whom will it come to hurt? only them which are found out of the Ark. For I must let you know from that Spirit, that revealeth things to come, that before the last general Day of Judgment shall come, this deluge shall come at Christ's third coming, and another mighty Noah will be found, who in and by Faith shall raise and build an Ark, which no Flames can devour; no more then

then the Waters could prevail upon the first Ark. *Elijah* with his Fiery Chariot will also come, before this great and notable Day of Christ's third Coming, to shew to some the way for to escape out of this Corporeal State, into that other Principle of the one pure Eternal Element. From whence the Lord, the mighty God, and Saviour with all his Saints in his time will be revealed. But know there will be in this latter Day, when Christ shall appear, such an Ark, that will be all of refined Gold for a Harbour, and as a City, upon which the Name of everlasting Life, Power, and Might will be Written. Whereinto the Wise and Prudent will take Sanctuary, as foreseeing the Destruction that will come upon all Flesh. Therefore those, who as *Noah* are warned of this surprisal Day; take certain instructions from the Lord's Mouth, how to prepare this Celestial Ark, and to bring in thereinto such, who are willing to wait in truth and soberness in this Body of the Golden Ark, having put off the Body of the Sins of the Flesh, and as pure naked abstracted Spirits are free from all entanglements of the Earthly Life. These are here ready to be received and to be cloathed upon with this House; that can stand in the midst of all burnings. Such a Spouse and Bride will verily be ever waiting for the Bridegroom, in

a perfect Virgin Life, separated, and redeemed from amongst Men, as minding no other thing, but to be trimming their Lamps, and making themselves all ready in pure and white Robes, wherein no spot of Pollution may be found: For verily the Heavens shall not any longer contain the Lord Christ, then the Temple Body and Ark is rebuilt for his presence, and till his Saints do look out for his appearance. For this was the Posture, which the Saints of old did labour to put themselves into, upon the hopes of this his Personal coming, to take to him the whole Dominion, and to deliver up the Kingdom to his Father, all in Transpatent purity. Every Subject in it attired, and put into a suitable Habit for immediate enterance, into the inward and most Holy Jerusalem, where God will fill all in all. But you will say, all this is granted, that when Christ comes to his last Judgment, our yile Bodies will be changed, and then he will make us meet to see his Fathers Face, when the Kingdom shall then be perfectly restored: But you affirm, that there will be a Translation at Christ's third coming; before his fourth and last coming to Judgment. Yea, and I shall aver it, knowing the true and infallible Testator that witnesseth it. For these first born Spirits will have Power in them, by his inward risen Body, to figure out according to pleasure.

pleasure a visible One, agreeable to the Lord's own Body, or else they could not lift up their Heads with that joy, when he shall come to transmute this Principle. Know it therefore for a certainty the Lord will have a pure, and spotless Church upon the Earth, that before the general Day of Judgment shall have the Keys of the Power, yea of the Transmuting Power too, as all ~~A~~ thereal to ascend and descend. And they will be in such purity and separation from all of this corrupt Element, that they will frequently be admitted to the Holy Trinity, to know the Coelestial affairs belonging to their own Kingdom. And hereof declare, that many thereat may be converted, and may be received into the Golden Ark, there still to wait in a devoted Life from the World. For whoever they be, that shall not fully agree to this, and totally depart from the whole Earthly Life, and live in an absolute Virgin-State, knowing henceforth nothing more, according to that first Man, that degenerated from his Creator, I do know this, that without such a full leave be taken, of this Worldly conversation, there will be no part for them in this matter. For this Life of the Resurrection doth never spring till the Earthly pass away. Oh these are hard sayings indeed, because of the destruction of flesh, the losing

FOR THIS LIFE OF THE RES. DOTH NEVER  
SPRING TILL THE EARTHLY PASS AWAY.  
OH, THESE ARE HARD SAYINGS INDEED, BECAUSE  
OF THE DESTRUCTION OF FLESH, THE LOSING

sing of Life; that we might not faint at all of Death. Where in this Age shall we find five Wise Virgins? That have parted with all things, that are drossy and impedimental for God, and do go on making ready the pure Body-Ark, that in it they may be able to move upon the fiery Element: who have hereunto disposed, and given up themselves for to be in Election for this high Holy, Christ dignified State. But it may be objected, that if we should put our selves to this loss in Friends, Honours, Riches, and all that is pleasant and lawful, and come to live a Life, that is all Dead to this World, yet we are not sure that it may be our Lot, to be thus cloathed upon with our Immortal Vehicle, to hold us out to the coming of our Lord. As to this receive, what the Spirit answered my own Hearts objection herein.

Whether or no (said the Spirit) ye may hereunto reach, yet the nearer ye do come unto it, though your Mortal Body should break before the attainment hereunto, you will thereby lose nothing, for you will the sooner be cloathed with them according to that degree, as hath been wrought here. And then again we shall have this advantage by this Holy and Unrebukable Life, we shall have the most free and familiar Society with the sacred Trinity, that loveth to frequent those,

those, wlio for the Love of God, have wholly reht themselves from this World. Giving sufficient proof, that they neither Love, nor regard any thing, but what may dispose, and qualifie them for high Love-Communion with God their Creator. Which I can so far assure, according to what I have received, through inward Transformation of Mind and Heart, may in great tranquility be now enjoyed.

The Kingdom of God opens and springes first from the Golden Ark refined within, where Christ the true Noah will gather in all to himself, for where the true Body is, both for Food and Shelter; thereunto the sprightful Eagles will surely resort. It will be worth our while here for to wait in all pure Sequestration of mind; though we know not for certainty, who now of us may come unto this high Cœlestiallity, as to be fould in the rish Body of immortality. But let it suffice, that this is the hope of our High Calling, and we have liberty to draw out the bow of Faith, and Shoot at all adventure, if by any means we may come to reach this Mark. Faith is that great and mighty Energy, which may bring to effect for us this Translation; therefore the Spirit of it, we are incited to cherish, and keep up with all care and tenderness, considering that by Faith Enoch was Translated, so as he saw not

E-

Death

Death. It hath various purifying properties, from whence will come mighty Powerful actings also, for the accomplishing of the last days Wonders.

Thus I have been unexpectedly carried out upon this subject, wherein I have obeyed the Vision, upon which all this Mysterious and deep matter did open. The Hand of Love and Power which did guide me to Record it, in Writing, may have some service for it in its time; yea for some, who have right to the precious thing made mention of, so as happily they may find this weighty Transmuting Stone. The worth thereof may be so great and valuable in their Eye, as with us, they may not think much to suffer and endure loss of Life, I mean that Life, which doth consist in the Friendship, Honour, Pleasures, Riches of this evil World: and to wind out and estrange themselves from all of this perishing and polluted State, must first be resolved upon by such, who shall willingly join with us in Faith, to attain this pure Body-Ark now before the Flood comes. Therefore let us be preparing with all speed, for to testify we are none of those sloathful Ones, that do here take ease upon a Bed of Thorns, and as being all over beset with a dark and cloudy Night of the fall. Concluding the Lord may yet delay his coming, because that all things ever since his departure

ture haye continued at a stay, and we have heard little from him, since John's Revelation, that might stir and awaken us up. Upon which those, who are in Love and Reconciliation this to evil and this imbondaged State, do very aptly make these kinds of Evil conclusions. But let us remember that Word of our dear Lord, who saith, *Behold I come as a Thief in the Night.* Therefore he hath warned us again and again, we should never be found off our Watch. For after his first coming, he hath set Three Watches before us, wherein we might expect him. The one is past, two more are yet to come. His coming in Spirit hath, and is still witnessed. But now this his third coming is that which is more excellent, and will produce more wonderful Effects, as preceeding the great and last Day, when the Universal Judgment shall be passed upon both Quick and Dead: according as it is Written, he hath appointed a Day, in which he will judge the World in Righteousness. This we are not to look for, till the first Resurrection is past, upon whom the second Death can have no Power. Now what more forcible Argument can I use to perswade my self and others to this pure abstracted and World-denying Life, but what the Lord himself has done, for encouragement to this Watchful State, having pronounced

nounced Blessedness to it, as it is Written, *Luke 12.* *Blessed are those, who when the Lord comes shall be found watching,* that when he knocketh, they may open immediately without any demur, having their Loyns girded about and their Lamps burning. Which implies all in a readiness, entire, wanting nothing. They need not a serious Call, being found in a waiting posture, and swift to hear the Bridgroom's Voice. Our Lord profesteth, that he will be so affected with them, who shall in such Love and long Patience approve themselves diligent Watchers, that so by his expression he knows not, what enough to do for them. But crieth verily your Lord, shall gird himself, and make you to sit down at Meat, and come and serve you and also make you Stewards of great things. Oh who would not now think it worth losing and leaving all, and waiting together in a pure Life of introversion, out of the noise and multiplicity of the Earthly rudiments, of a World that lieth wholly in pollution and deceit. Oh, Come, come, let us from hence draw away and be found in those Goodly tents of Jacob, waiting till all the shadows of this long Night of our Lord's absence shall break away. Who knows how suddenly to such, who are found in a Bridal-Habit all pure and spotless, he may appear.

Let



January 22. 1678.

*Renovation of Youth.*

IN the fore part of the Night, all internal Powers of my Mind were introverted, and acted forth in Prayer, for our Spirits going forward in the Vineyard work, and to be enabled to endure the heat of the Day in it. And I was considering, how our Days were run, and our Bodies like Flowers were fading and declining, having daily the foregoing strokes of Mortal Death upon them. Therefore I had a deep sense and concern for my self and Aged Friend, herein to take all advantage of the present time, least we should be prevented of what we so much have desired to reach unto. Being vehement in Prayer for it, I had this Word, If ye do believe for it with a perfect Heart, and wait and not turn aside, though your Bones as a Potsheard be dried up, yet Marrow and Strength shall be renewed in another degree of Youth, then what hath been comprehended. Therefore keep your selves only from the Sickness of Sin, and you need fear nothing else.

January

January 28. 1678.

*The Womb of the Morning, and the Dew  
of Youth.*

His Word was opened to me. From the Womb of the Morning, thou hast the Dew of thy Youth. The Morning signifieth the Day breaking away from the Night, and so becomes a clear distinct Light without Clouds, the everlasting Sun rising for to disperse all. Now this was shewn me to be that Light, which breaks through the darkness of our Minds, and becomes as an enclosed Womb, where the pure Life is conceived. For the Dew of this Morning-break makes it spring, as a tender Herb in a fresh and youthful Power. And upon some occasion of fear, and concern, that was upon me for the Doctor, as to this visible Body declining through Age, and a spending pernicious Cough, that I saw inwardly might impair his Strength, and thereby stop the Spring of Celestial Fire. All which evil consequences I feared might him devour. This was made applicable to him, that from this eternal Morning-Womb his youth might

E 4

Spring

Spring and renew again, through the distilling Dew, falling from the Cœlestial Element. Though his outward Life did seem to be breaking away, yet through earnest Faith and Prayer, this healing and recovering Dew may be brought down for his repair, and overthrow the malignity of the Stars. Therefore strive together in Prayer, till ye do stir up both Fire and Air, that ye may have Dominion over all conspiracies in divine Power.

## February I.

### *An Alarm of the spirit to the Friends of the Bridegroom.*

This Voice cried in my Ears this first of February, Awake, awake, be putting on of your Body of Strength, sleep not in security as others do, for distress in all Nations is coming on. Need here will be for some, to be made meet to go, and pour out Salvation-Oyl, that so a remnant may be preserved, as anointed Priests to carry the Golden Ark, into the most Holy Tabernacle, that is within the Veil. Oh this Alarm of the Spirit, called the Friends of the Bridegroom to awaken watchfulness, least we should be included in the common calamity

calamity, on such a black and gloomy Day, as is assuredly coming upon the whole Terrestrial frame of things. Therefore this Trumpet-Voice in my Ears hath sounded for to stir up, and to be looking after that munition Rock of strength, wherein at all such perilous times, we may know our hiding as a House which none of these outward Storms can shake, nor the noise of a Warriour make afraid. Verily it was opened unto me, that there was such a Body of might and strength coming down for help to sheld off all, that is of Man's infidelity and fury. And further it was noted to me, that in this last troublesome time, that Fire-Ball will kindle throughout all Nations, whereby they shall consume and devour one another. But there will be given again, the immaculate Body to some, for a distinguishing and sealing Mark, over which the destroying Angels of Judgment will have Power, no more then the Lions had over *Daniel*, though in the very Den with them. These are of the ransomed Ones, that shall walk to and fro in the midst of Slaughter, and not be hurt, but preserved as *Lor* was in the midst of a burning *Sodom* for a righteous Seed, that shall replenish the Earth again, after Judgment hath done its work.

But this may be objected: but what assurance shall we have for this? Seeing that in

in all these later Ages the righteous hath been swept away with the Wicked in a general Calamity. How is it that now more security may be expected? As to this I shall answer in plainness, according to that Revelation, that was given upon this Trumpets sounding in me. Why now more to be expected, than formerly? Because the mystery of Faith does now begin to open, and work in a far more excellent and higher degree in such, who are decreed in the Lamb's Book of Life, for to be Saviours upon Mount-Sion. In whom the Spirit of Elijah and Elisha will arise for miraculous defence and deliverance, though visible Armies shall every way cast a trench, and round beset them. Yet these, upon whom the Life-Mark is sealed, shall escape through all, and make their way through all Weapons of War. For their Armor will be of the Coelestial Mettle: therefore all, who are only found in Sinful Mortal forms, will be too weak and fruitless to push against them. This will you say is an extraordinary visible Salvation indeed, how shall we come to know our selves to be numbered hereunto? Truly so far as is given me to know, I shall not shun to declare. I well know, this will be appropriated to a few Names, who raised up shall be, as the eight Principal Shepherds who are Prophesied of, to be Shelters, so appointed

pointed by that one great Shepherd. Who doth take care of his humble, and meek Lambs, who are scattered upon the Mountains of prey: and will chuse some highly graduated and illuminated Ones to personate his Power, and Presence here upon the Earth, for the succour and help of those, who are yet of a lower stature and growth in the true Vine of Life. That they may be preserved to be sown for a choice Royal Seed for the new Creation, that will suddenly be manifested after this hot brunt of Tribulation.

Upon which account, it will be worth living out the Storm, that will come in general upon all Nations. Now the same Counsel, which was inspired in to me, I freely impart to my fellow Branches of the same Life-Tree. First that we hast and come out, and be separated in Spirit, Mind, and Body, and have no more to do with that Worldly conversation, that deflowers our Nazarite Life, and to avoid by a pure and resolved sequestration, from what the Spirit of this Principle judgeth lawful and necessary for making Provision for the outward. The pretence of which hath stifled the Birth-Life of the Spirit in Millions of Souls, by fettering and entangling themselves in the multiplicity of Earthly affairs: No such whose minds stand undivided betwixt two

Prin-

Principles, can expect to be enrolled among that Number, for whom this visible Salvation is prepared. The true Heirs of the Kingdom, mind nothing to load themselves withall, further than what is required for absolute necessity: Till they shall have little further occasion, either for mortal Food or Cloathing. Whereto they are following hard to obtain, through the Resurrection from the Dead. A State that is yet to be revealed. Then again it was by the Holy One further cautioned, that we should not only come out of the Immersements with these gross Pollutions, from the Spirit of the World. But here is a Call out of the mode of a fine spun dress, in matters tending to a Religious form of Worship, wherein great degree have been committed, Spiritual Idolatry, against the true Tabernacle-Witness; mixing in the Holy place, which hath long been covered over with a Purple Veil: and though it is given to some to see through it, and understand that *Babylon* hath there set her foot. Yet at present all those formal gatherings, bear away the renown of Christ's discipline, which Vail assuredly er'e long will be rent away. Therefore from it, all who have crept under it for shelter, draw off and seek out for that perfect Temple Body, that will be raised up about you, where the Holy

Holy Ghost shall Officiate all for you Powerfully. Where no jealousie of mixture can be in any of your offerings. Much more I could further declare on this subject, but this may suffice for to caution the Spiritual wise, who may learn herefrom, what may from the Spirits Alarm instruct us unto. That so we may be fitly qualified in all these respects, for such an Eminent Preservation from the overflowing Scourge. Let time no longer slip away, but set upon Noah's Work day by day, and thereby convince the World, that we do its destruction foresee. And therefore we are taking our leave before hand, that so we may be taken into a more stable Kingdom. To which dear Jesus do thou bring us.

February 5. 1678.

### *A Commemoration of my Widdowhood.*

THIS Day being the seventh Year of my Widdowhood, since the decease of my Husband. Which day I commemorate by keeping it Holy to God, my everlasting Husband, from whom no Death can me separate. Considering in my mind I was, that now the seventh Year was expired, wherein I had waded through many deep Tryals, and passing

passing through many Vicissitudes in this time, wherein great proof I have still had of the never fading Love of my God, as to outward distress and difficulties: Provision still hath been made for me, As disappointments happen for my outward support; my great fear and concern being lest the necessity for my Corporeal Life, should distress and prevent the rising of my Spiritual Life, which hath been my only care to keep up. For which my God hath now sent in a suitable shelter, that so we might proceed forward in what is yet behind, that the whole Scene relating to the utmost of a redeemed State, may be known by us, whose Spirits are in true Conjunction here for. After this consultation, the Spirit ministred this Word to me, Thou shalt no more be termed desolate or forsaken, for thy Widdowhood shall be turned into a Virgin Solacement, because the Lord thy Maker hath pleasure in thee. For as much as thou hast cleaved with all thy Heart unto him, in this seven Years Probation-Day. Oh my Lord shall I now come to inherit such Grace and mighty Love, and espousal Joy, in the Life of Spiritual Virginity, Oh Jesus so let it be.

February

**February 6. 1678.**

*The Body of Sin Sacrificed.*

Perceiving now the whole Ministration of the Spirit terminateth in the putting an end to Sin; This word of Instruction was further given, saying, For this cause ye need to sanctifie your selves, through the offering of the Body, Wherin the motions of Sin do stir, and in you make War. For till that be taken out of the way, ye cannot expect to bring the first Born of a Virgin-Body, for a Peace-offering to your Lord and King. Hence cease to corrupt your selves with dead things, which dos aim ito kill your superiour Life, which is your living Sacrifice, that you can only bring to God.

**February 7. 1678.**

*Weights and Measures.*

This Word as soon as I awaked in the Morning spoke in me: Diverle Weights and a false Balance is an Abomination unto the Lord. Which word opened it self thus unto me, that we were to consider herefrom,

from, by what Weight we had weighed our selves, and also the Rule we had measured our selves by. If not by the Golden Weight or Shekel of the Sanctuary, we should be found too light. For that was the Coin that would only pass currant in that Heavenly Country for exchange. For while we measure our selves, by any thing short of that full Golden weight, it would be excepted against by that just One, who holds the Balance of Perfection in his Hand.

Therefore upon trial, we must daily see, what Golden Grains must be further added, that so there may be an all equal proportion to the Goldeh Shekel, that is put in the Scald, to prove the weight of our Spirits by. Which being found according to the divine rule, then the inscription of the mighty Cæsar will be impressed upon us, by which Tribute shall be paid from all Nations, as not only bearing the Title, but the power and presence of our Lord, and great King Jesus. This was the interpretation, the Spirit gave from that Word unto me, with a charge, that we should have serious regard unto the teaching hereof.

February

February 8. 1678.

*The Motion of the Earth.*

IN the Night my Spirit had a representation of the frame of the whole Earth, in the compass of a Globe. Which moved, as sometimes I have obserued the Clouds working in the Air, before a shower of Rain cometh. So did the Earth work and move in a restless motion! And those Inhabitants, that were found upon it, stood shaking and tottering, and could find no standing thereupon, so that there was great perplexity upon all. And my Spirit cryed, Ah Lord, what shall these do? And it was answered, there is a Rock which from all Ages hath stood Unmoveable, the Name thereof is Jehovah; there only sure footing is. You who do know it, will thereto fly, and draw others after you.

F

February

*February 9. 1678.*

*A Transport.*

**I**N the Morning after I was awaked from Sleep, upon a sudden I was insensible of any sensibility as relating to a corporeal Being, and found my self as without the clog of an Earthly Body, being very sprightly and airy in a silent place, where some were beside my self, but I did not know them by their Figures, except one, who went out, and came in again: and there was no speaking one to another, but all did set in great silence, and I my self with my Eye fixed forward. And I did suddenly see at a pritty distance, where I was, a rich splendorous thing come down all engraven with Colours, the Ground thereof being all of Gold. It was in the form of a large Ship with Wings, I cannot say, whether more then four, which spred themselves out, being like varnished Gold, it came down with the greatest swiftness as is imaginable. Upon which amazing sight, I asked some by me, do you not see this wonderful sight? And they said no. But I saw my self, or something like my self, leaping and dancing and greatly rejoicing to meet it. But when I came up

to it, then it did as suddenly go up again, withdrawing out of all sight, unto the high Orb from whence it came. After which I found my self in my Body of fense, as knowing I had been ranging in my Spirit from it for a while, that I might behold this great thing.

February 10. 1678.

*The Interpretation of this Vision.*

Then came the opening Word unto me, to reveal this Vision, and giving me to understand the Signification of this presentation, denominated it to be the glorious Ark, which the Heavens hath contained, in which the everlasting Gospel-Testimony hath been sealed up. Which should as surely descend, as I did see it in Vision. For it was the Glory, that should gather in all of the new Creation, with whom the new Covenant should be established, wherein each one shall come to know God in, and from this living Testimony, that will open in the Body of the Divine presence, where God will be known. While this into the Heavens hath been taken, the Glory and Power of the Deity hath departed from us. Although the Spirit hath been for our Comforter, and Teacher

Teacher: and as the Dove brought out from the Ark an Olive Branch of Peace, so the Spirit hath often brought forth good tidings, of our Warfares accomplishing, and the Ark of his presence returning, which hath kept us up in good Hope; that at its next appearance, not only a Spirit, but a Body all communicative will be given. It is such a Body into which no Sin can thrust its self: this only can declare the full and perfect Redemption.

For this observe that a Spirit without a Body cannot act, but in such a Body, as what is after its own kind, I mean flowingly without stop, and all powerfully without resistance. Therefore the Spirit of our Lord Jesus hath yet a difficult and hard word to effect, because he hath to do with a heavy gross, sluggish Body: into which the evil One can yet send in deadly fumes, and dark rays, making War and Strife, having all aid from this Terrestrial World to bring in, what would wound and depress the Spirit of the Mind; that all single to God would be, if it had but an agreeable Body, answerable to what its rising Light is, by virtue of its right Eye-Salve, that hath been applied by the Holy teaching Unction. By which it is convinced of a necessity, for having arrived to this degree of Wisdom and understanding, as now to know, that notwithstanding,

withstanding this whole visible corporeal Body, wherein the Sin hath stirred, yet the Spirit is naked : for nothing of this is of its own cloathing. Therefore it is that Christ warns to get on the white Raiment, least he should come and find them naked, and unready to enter with him to the Wedding-Supper. Now of this very rarely any hath understood or been perswaded to look into, and to search out the Mystery of it. Therefore we need not marvel, that the living Body of the Ark hath to none yet descended, for the powerful might of the spiritual presence to act forth it selfin, and by. And truly it is but yet young days, since it hath been given unto us for to Believe and Hope, that the same Spirit, which raised our Lord Jesu his dead Body, shall also give a quickning Life to ours : whereby all those impediments of Distress, Deadnes, and Pondetosity by reason of Trespasses and Sins shall be done away. But you will say, by what means can it be possibly so perfect as to have no more conscience of Sin? Why for this, take to that, and joyn with that Spirit, that is not only come to convince of Sin, but is come also (with the help and consent of our own Spirits) to destroy and utterly take away, by offering up the Body of the Sins of the Flesh, once for all and ever that so we might not still continue offering,

in such a devided weak way, ministring still the same Lame and imperfect Sacrifices, that can never take away Sin, but still there is matter of remembrance and complaints made. For indeed it is not possible, that iniquity should be Purged till this offering by the attoning Blood be made in us through the eternal Spirit. Which doth prepare room for the most Holy Tabernacle cloathing to be put upon us, in which the daily Sacrifices for transgression shall cease, and the perfect Ministry into the Temple-Body of the Holy Ghost brought in. Then new offerings of another kind without spot or blemish, we shall bring to our God. And as separated Ones, and as anointed Priests, we shall bear the Ark of the presence of the most Holy, and thereby be securid from all Evils. For it is the very Body of God, wherein he will appear in Omnipotency as of old, whom the typical Ark did present in *Moses* and *Joshuah's* days. How did that present the mighty Wonder working-God of the whole Earth and Heavens? what was able to stand before it? When it did move and rise, was it not a terrour to the Lord's Enemies, but a shelter and a defence of Glory to his chosen Heritage? If the typical Body of the most Holy being, was such a blessing in the Earth in its day, what will the real Body it self come for to be in a sacred Transparency,

parency, brought forth into a Manifestation? It need not to be doubted, but Mighty and Marvelous things will be wrought in this very Earth, by such whose lot it shall be to take in this real Heavenly Ark. *David* might well rejoice, when the Figure of this Ark was brought into the City of *David*, for God still made himself known in a signal way of Blessing. So it is to be understood, that God will have constituted such a Representative for himself on the Earth, for a most Holy Spiritual Body, where at enquiry may be made, for the living Testimony is God himself there. This is the Glory *Isaiah* Prophesied of, even in that very time, when thick and gross Darkness was as a covering spread upon the People: but upon some chosen out, the Lord in the Ark of his Strength, and brightness of his Rising will be seen, for the bringing in his Sons and Daughters from far, that so under the Covert and Wings of the everlasting Ark, they may be nursed and brought up, for to inhabit with the high and holy One, in the City that is all *Salvation*. Well may it be worth spending our Time, and separating our Minds, and dividing our whole Hearts from what is no better, than a poor Ark of Reeds and Bullrushes, in which hath been our present Harbour, that is so slender a shelter, that every weight crusheth it, and the Earthly Northern

Winds blowing do suddenly blast upon it. Therefore let us, according as I did see a few in the Vision, be found in a Holy serious Posture, waiting for this our Body-Ark of invincible might and strength. Who knows but it may open and become the blessing of our Day; while we are in a fixed Spirit looking out for it, owning and professing ourselves to be as a Spirit without a Body, naked and powerless; And are not able to work the mighty deeds, that are proper to them, whose Spirits are insuch high and near alliance to God: and should shew it forth some what in a more eminent manner, as appearing in another fashion, and carrying a greater presence of Power, Wisdom, and Glory. Plainly hereby declaring, we are of those, who do expect the Adoption, to wit, the Ark of this divine powerful Body, in which we may perfect Holiness and Redemption, according to the will of our Lord Jesus.

February 1<sup>st</sup>. 1678.

This Word was brought to me, upon the Meditation of the divine Body. Would you be found in the Nazarite beauty, all fair and clear, without the Dark and Cloudy Body of Sin. Then for this, rowle your selves in the Fountain Blood, that is open. That is it only, that can give the pure White

white lustre, that will commend ye to the open Face of God, who are here so sollicitous for it.

## February 12. 1678.

**B**E choice and tender to your deep springing Well, that is within your own Ground, if either Stones or Earth do fall thereinto, you will know its springs will fail, and then your Spirits will be in drouth. Therefore watch to keep all clods of Earth out, that would stop your Bubling Well of Life. Which the Philistine Spirits are in strife for, but *Isaac's* Spirit will not give way to them, till he comes to *Rehoboth* the Land of fruitfulness.

## February 14. 1678.

### Winter. Fruit.

**I**N the Night I had this Vision, I saw my Self enclosed in a place with Walls, and upon them there was Trees that had spread themselves, and were tacked to the Wall, as a Vine is. And there was such large pleasant Fruit upon it, that I did much admire, because of the present Winter-Season. But they

they were so Luscious, that I did much desire to tast of them, for it was of such a kind, as I had not formerly seen, nor known. Now there was a Man set to keep this Place and Fruit, and he was unknown to me, so that I could not tell how to entrust my self in him, but walked up and down by the Wall, but could not ask for any. For I did believe they were of great value; and were preserved by a great art, as I understood by him, ever since the Summers growth, and reserved fresh and fresh to be plucked for them, to whom they did belong. But the Keeper seeing me so eye the Fruit, he told me these Fruits were of a strange and wonderful Nature, and were beyond what I could imagine them to be. So he took two Flig Birds, that were Nested in the Tree, and cut them in the midſt, and gave one of them to me, and when I had it, being hot and Bloody, as I had it in my Hand, it chang'd it ſelf into ſuch a fair Luscious Fruit, as I did see upon the Tree, and I did eat thereof, and it was very pleasant. The other Bird, he told me was reserved for another. But before I did ſee who it was, I came out of the Vision. [The interpretation of this Vision was given by the Spirit twelve Days after; being very considerable, which ſee in its Place, February 26.]

February

February 15, 1678.

*The Mixt, or Twofold State.*

Being upon a deep examination of the Twofold State, in which I found my Spirit, a Passenger far more agreeable to the Heavenly, than to the Earthly, which is now tiresome and burthensome in all its necessary consequences, relating to corporeity, But how to avoid and get off herefrom was my great concern. The rational Mind and Senses being suited in all things, for this mean degree of Life, having to sustain a Body Elementary, for which is required such exercises of the Mind therein, that else would rise more sublimely, then to be careful for a gross corruptible Being, as knowing it must be put off or changed, before the Soul can live with God joyfully or without interruption. Now what to do, but like Paul I cried out for riddence from a Sin Mortal Life, as the only present redress, in hope Christ our Life, would yet have Victory over that in us, which hath been such a bar to all our Fruitions and enjoyments with God. But while I was in these complaints, this Word came, saying, Those who find themselves grieved and molested by a Terrestrial

restrial Life, as made Subject unwillingly hereunto, shall not be chargeable with any of those evil consequences, that the corporal State hath produced. But if they still resist, and give no countenance, to any thing which doth spring from that Root, then in time your Spirits through contaction with the divine Body, shall out-wear all of the corruptible property, and so be altogether found in the free powerful Nature of Jesus, for Victory and Dominion over all of this evil World.

*February 16. 1678.*

*The Three Unclean Creatures. A Dream.*

I Saw in the Night-Vision a deep Hole in the Earth, as I was walking with a Friend in an open place, which I drew near unto, and there did come out a strange kind of Creature, which I could not know what to liken it to. It had a Head like a Frog with Wings and a long Tail, and it did fly past me to the Person that was with me; but it was driven back, and it went into its Hole, that seemed to be bottomless. Then came out another kind, like to what a Cockatrice is described to be, at which I was put into some disturbance, and with-drew

drew from the place to my Friend, and it followed a little way, but was driven back with a strong Gale to its own place. Then did rise out another creeping Creature, that that was Speckled, and with its Mouth open, from whence went forth a dark Smoke. These three sorts were all obvious to my Sight: And there was this advice given me, saying, Watch these into their Den, as they do return, and then by Faith, and earnest Prayer bind them down. For they have been in confederacy, to take away the Life of the Lord's own Turtle Mourning-Mate, that hath been in Tribulation. It was also Counsellel me, we now henceforth do take care to stand upon our Guard in the Life of the pure Spirit, and in the fortitude and strength of Faith, and then we should be able to bind down all of this kind.

February 17. 1678.

*The Interpretation of the Dream.*

This Morning as I was considering of the former strange Creatures rising out of the Pit, which in the Magia was shewn me, and hereby was further given me to know, that these were most pernicious Spirits, raised up by some awaking Calls, from

from iresful revengeful Spirits, whether in Flesh or out, that might make appeals to divine Justice, all which are ready to kill, and destroy, to bind and afflict. But the Lord this day, hath shewn me, that he did send his Angels to stop all these in their way; so as they could have no Power to touch the Life, which they did combine against. And it was said to me, the last Beast that came with an open Mouth with a dark fume was in particular in great envy and rage, against the Life-Ministration opened in me, and would endeavour to cast forth his dark Venom, to cloud the Glory of it, and doth hereunto daily watch. Upon which I was cautioned by the Spirit, that we were evermore to keep, within the Circle-Light, where the Oyl of the Unction will be still dropping, against which no Poyson of this kind shall be hurtful. Then also this Word of direction was given for my Friend, that the Love that hath restrained these Powers of darkness, though through a Veil of blacknes and temptation, yet the sense of the Bridgrooms espousal Love might evermore have a mighty force, and constraint to live up to every dedicated vow. For they now stand recorded in God's roll, and it will be our Joy for to perform them. So that the great Apollyon may have no Power to circumvent, or by any instrument to come into our inward

ward Tent. Where let us take all advice and counsel only with the Spirit, then we shall still foresee all of Evil.

February 18. 1678.

*An Appointed Time for every thing.*

**A** soon as I awaked, or rather was awakened, by this Word, which thus spake: *There is a set time and season for every thing, therefore, watch to it, and observe, when ever the hovering Dove does flutter his Wing, so as you may hear the sound thereof; then be in deep stillness, and stir not up the least Essence that belongeth to sensibility, then ye may know, what is working within the Globe of the unknow World.* This following Scripture hereupon was brought, alluding hereto; Mat. 17. 27. Therefore as the Fish that came up with the peice of Silver in his Mouth, so dive ye into the deep of the still Ocean, without which you will not find the pretious Jewel. For ye must sink down as one lost in this Sea of all rich Treasury for a time, but when the Prize is taken, then come into Manifestation, and swim upon the broad Waters, with the pure Gospel Testimony to give forth out of your Mouths, as a sealing and feeling Ministry. These are the great things that are

to

to be looked after; in derision to all of this  
Worldly honour and false deceivable dig-  
nities, whereof all will be ashamed in the  
rising day of this Glory.

February 19. 1678.

*Remove Evil Counsellors .*

This Word much followed me, as I was  
considering the matter of thoughts,  
that saying in the Proverbs, *Remove evil Coun-  
sellors, and the Throne of the King will be  
established.* I much Marvelled, what the Spi-  
rit meant by following me with this Word,  
the Scope of it tending to an exterior Mo-  
narchy. But the holy One did take it up,  
and apply it very fitly to those multiplicity  
of thoughts, which I was in my self passing  
Judgment upon, being made to discern from  
the light of Wisdom, that by Coun-  
sel of thoughts, the Government of the in-  
ward Kingdom of the Mind was swayed.  
For it was opened unto me, that according  
to the Nature of them, whether Spiritual  
and Weighty, or Earthly, Drossy, and Light,  
so accordingly Ideas were opened in the un-  
derstanding, and the Will framed to a con-  
sent thereunto, whether evil or good. Now  
the King, who was said to Figure out the  
Superior

Superior Spirit of the Mind doth act altogether as his Counsel is. Every thought presents a Person, they are Magical Essences, subtle Spirits. Few have understood the Mystery of imaginations, in suffering and giving way for them in their mixed Property, to be continually at the Kings Counsels Table making Laws, and determining matters concerning the Kingdom within. Now I was called to examine and try every Spirit of this kind, before they were admitted, for the carrying on of so great a Government in the Will and Mind. For whatever is resolved upon interiourly is executed accordingly, as opportunity presents. Therefore herein lieth the most weighty matter, beyond all that happily hath been considered off. Now for the further understanding herein, we are to observe from whence thoughts do proceed, and the matter which produceth them. First of the Nature, and kind of them; as sinful and vain. Then again as they are Pure, Spiritual, and Good. Then another sort of imagination there is which springeth from the Spirit of this World, which may be permitted as relating absolutely to what is temporary, for the feeding, and supplying the outward Body. Some thoughts may be allowed for this with caution and restriction, during the present requiring of a Mortal Form. And yet the inward

inward Mind kept undefiled, though permitted to contrive for the outward Preservation. But now let us first consider of those thoughts which are evil, and only evil, continually; that proceed from the dark World, and from the Nature of the Dragon. Which thade God repent him, that ever he had made Man to be on the Earth, and these are Fierce, Fiery, Bitter, Wrathful, Malicious, Enviotis, Killing, and Murtherous thoughts and imaginations. Thus the very original Spring of Man's Heart was Corrupted, from whence did issue forth such Dark and Hellish cogitations from the Nature of the Dragon. So that God's Spirit was even weary with striving against such a continual stream of evil. Upon which account the Years of Man's Life was shortened, because no improvement was made of so many Hundred Years, which were lived before the Flood. The most Holy One hath regard to what are the purposes and intentis of the Heart: if they be corrupted, God takes no pleasure in any appearance of good, that any do. Therefore our Lord Jesus did love to convince the Righteous Scribes and Pharisees hereof. Who did see and well know the thoughts of their Hearts, what they were to Godward, however Holy and Zealous they seemed for to be. Therefore he plainly deals with

with them, that no outward covert of seeming Holyness would avail, while the Heart was sending forth that which was Bitter, Envious, and Wrathful, and Hellish, which proceeds from the evil imaginations, flowing from the Dragon's Nature. These were those evil imaginations that would Kill and Murther the Heir of Life inwardly in themselves, as they did Kill outwardly the Heir of Life in Flesh. Such thoughts as these may be said in some kind to be Soul-Murthers. These are all of that sort, which are to be exiled from the Throne-Will, in which the Spirit of the Lamb is to live.

Now in the second place, Let us consider those evil Thoughts, that are temporary and sensual, not having the Spirit of Holyness in them, all which Earthly thoughts proceeds from the Earthly Spirit of this World, and from this Earthly constellations awaking them. As the former evil Thoughts proceed from the Nature of the Dragon, so do these from the Nature of the Beast, and therefore are carnal, sensual, fleshly, and evil in their degree, and do Kill Murther, and Stifle the Life of God in themselves, as the former, and therefore they are to be banished from the interior Throne-Will, in which the Spirit of Christ is to live. But it may be objected against

the Generation of both these evil Thoughts, that though we through the Spirit may restrain the effects of Sinful and Fleshly cogitations, yet it seems impossible to stop the inundation of them, they are so swift, and can come in upon us as every sense stands open to what is of this earthly State, that lieth wholly in evil, which is the Subject they do work upon, and from which they are awakened. It is undeniable, that we are liable to this danger from Adam's Root in our selves, hence all Bitter, Envious, and Wrathful Cogitations, together with all Earthly, Carnal, and Sensual Cogitations do spring. But yet we are not left without a cure for this intrinsical first cause from whence all Souls deprivation from God doth proceed. For this also help is provided, by renouncing, and abhorring, and stifling our own Thoughts, as they appear to be evil, trying every Spirit of this sort, by the Saphire Stone of Fire, that will burn up both the Hellish, and light chaffy earthly Conceptions, that would so aptly over-run our whole Ground, that so nothing of the good Seed might be suffered to spring. Now as we shall through conviction, from the Spirit of Love, judge down all these evil Thoughts, that spring from this bitter Source, so Power of Eternal Might will come in to our aid. As in Elisha's time, the Inhabitants of Jericho

*Jericho complained to him of the naughtiness of the Waters, that made Barrenness and brought Dearth, who by a Cruise of Salt healed the Waters, that so the Ground brought forth Fruit of a right kind.* Truly this may be very fitly applyed, to that superfluity of naughtiness in the imaginary Minds, which thus drowned are in the corrupt Waters, that do break in, from the Earthly sensēs opening, and do with them bring Death and Famine.

Now who can redres us? but the Lord our Prophet, who is nigh to hear our complaints, and to cast somewhat in, that may alter the whole property and nature of our Cogitations, as *Elisha* did the Waters. Even so such a change produced may be from that rich virtual Cruise, wherfrom the true seasoning of the pure Deity is dropped in, which verily can only heal all our Springs, and make them rise high and clear, without the Earthly Mud of Sin.

Now we are to consider a Threefold Generation of Cogitations, that intheir course do move from their several Centers. As first the Evil Thoughts and Hellish Cogitations arise from the *dark* World, and from the Center of Darkness, and from the Nature and Spirit of the Dragon in us.

2dly, The Evil, Earthly, Fleshly, Carnal sensual Thoughts, and Cogitations do proceed

ceed from the Center of this *Earthly Principle*, and from the Nature and Spirit of this great World in us, called the *Beast* in the *Revelations*. All these Evil, Vain, Earthly, and Impertinent Cogitations do continually arise from the Earthly degenerated Life, whereof it is said that God is altogether excluded out of such Thoughts. Now from this same Center there do proceed Conceptions, Thoughts, and Cogitations that are not so grossly sinful, as the former. For these relate to making Provision for this temporal Being, to which an allowance may be given as lawful and necessary, but yet in Subordination to the rule and law of Faith, to which they all are to be bounded, as keeping to the outward Court of the outward Mind, that is, to the Mind of Sense and Reason, belonging to the outward Man, but not to intrench upon the inward Mind of the inward Man, which is the Holy place.

3dly, From this inward, still, passive, and silent Mind, belonging to the inward Man doth the Third degree of Thoughts, and Cogitations proceed, and spring from. These are all Pure, Heavenly, and Coelestial, they are from above, from a *Heavenly Center*, they come all from the Divine World, from the one Element, and Orb of Lights all flowing from the Nature of the Spirit of Christ, moving in the silent superior Mind of the inward Man. None of those other must thrust

thrust themselves into the Heavenly presence  
of the King, neither can they indeed find  
any way in, but are sent back again with  
derision and shame.

The Lord knows his own Holy and Pure  
Offspring, which are under Consecration,  
that do always wait in the Temple of the  
silent Mind, as Ministering Spirits to take  
and receive, what the Wisdom and Counsel  
of the Holy Trinity shall give forth fur-  
ther: These are the worthy and safe Coun-  
sellours, that do stand about the superior  
Spirit of the inward Will and Mind, as will  
establish the Kingdom of God in such a way  
in us, as no Sathanical force shall be able to  
destroy. But hereby we shall come to have  
all pure Purposes and Decrees, pure Thoughts  
and Cogitations from the Holy Center of  
Light and Love in our selves, flowing from  
the Spirit of Christ in us, moving and act-  
ing. Thus the Kingdom of Love, Joy,  
Peace, and Purity will be fully established  
in us. Oh the Fruitful Seasons, which will  
then be known in our climate, the Waters  
of Life generating such pure Thoughts, as  
may usher into the very Throne of God,  
as a guard or train of Heavenly Powers,  
which are admitted into the secret Counsel  
of the most Holy. The Holy Spirit needs  
no greater argument to provoke us by,  
than what here hath been revealed. There-  
fore

fore let us be wise and know this last Heavenly Center, whence this last degree of Heavenly Thoughts do proceed, wherewith our God may ever be with us in Communion of pure and holy Thoughts.

*February 20. 1678.*

*The Sacred Fire. A Vision*

Towards the Morning, being in contemplation of what the Spirit Ministr'd unto me of Eternals, I saw as in a Circle a pure azure Blew rise out, that turned into a white transparent Flame, which by somewhat that was sprinkled upon it did mightily encrease. The Vision passing away, and being prevented at that season, of waiting for an opportunity of it, I could not know its signification.

*February 21. 1678.*

*The Interpretation of the Vision.*

THE next Morning calling it over again, and observing the way, which the Spirit dictated, as the Fish into the Sea did

did sink to bring up the Treasury of Light and Knowledge, which was hereby found Being explained unto me by an internal Voice, which told me, that I had seen the gulf of Eterial Light, from whence the matter was generated. This Spirit of Power and Life, that shall enter into Nature all of God to renew evidently, where this shall have its opening, it will work consumingly, and yet therefrom shall come a Body of encrease, that shall be mighty upon the Earth. For it is the sparkling Fire-Seed from the Deity, that will for it self create a meet <sup>(suit)</sup> Tabernacle for the Holy Trinity's manifestation. Then was it declared that this Sacred Fire had now begun its enkindling in our Earth, therefore have regard unto it, that nothing of this World quench it, but keep it pure and entire, and then the Deity will sprinkle that with Fuel. For its great encrease shall be brought forth substantially, into working Powers, operatively to make good and fulfill all of Prophesie; which only the sure Testimony can give, that God is again returned into Humanity, therein to fulfill the grand Mystery of a compleat Redemption. Which no other way finished can be, but through this Fire-Baptisma, which each one may and must feel in themselves, as a rising pleasant Flame, which will do no other hurt, but to consume that, which hath

bath been introduced from the strange Spirits. Therefore let us seek and pray earnestly for this Celestial spring to rise, for to recover us into the original Purity, to which we have lain so long, as slain.

*February 22. 1678.*

*The Unlimited Gift.*

**T**HIS WORD came to me from the Lord Jesus, saying, As all things of the Father, whether in the Hights above, or in the depths beneath are now mine, by virtue of my fulfilling all of his Will and Pleasure: Even so, that shall be derived to you from me, if ye shall fulfill my course, after the law of the Spirit, and bring an offering up of a pure Mind, and a surrendered Will, that your Vessels may ever be supplyed with the Kingdom's store. Then no more room can be for Worldly stuff: for all of this kind is chased out, that the Lord from Heaven may be all in all.

*February*

February 23. 1678.

**The Dark Cloud.**  
*A Resolution of a Question concerning  
 Spiritual Desecrations.*

Upon the consideration how liable we were after all the degrees of Spiritual Manuductions we had received, and passed through, yet still subject were, to strange Vicissitudes, as to the inward State of our Minds, viz. to all Spiritual Desecrations, and to the Cloudings of our Heavens, and to the stoppings of the Life-Springs. After all which my Spirit was inquisitive, why highly illuminated Spirits shbould be thus exercised; and so hardly invaded upon, with what is so treacherous to their Life-Crown and Glory, and that after they have been exalted into the Heaven of Light, Joy, and Peace? This resolve was given me, that for some causes this was meet to be suffered.

Fifth. To make the Spirit thus assaulted, as Joshua did, to enquire and to bring all and every Tribe before the Lord Jesus, that is every secret thing, that lieth in the Essences of the Will, to stand to the touch of the Flaming Bush, through which we must pass

pass, for a through refining, in order to be pure Nazarites to live with God alone.

Then again, these over-running of our inward Plantations by the Beasts of prey, may happen to let us know, we are not yet come up to that Security, and impregnable defence, but that we may be faced and captivated with those very Enemies, that have been so often conquered by us. And all this is to make us more watchful and vigilant, and to call for all our Spiritual force and might in God, who delights to hear and receive from us strong Cries and Supplications, who will hear us in what we fear, after we have resisted, stedfast in the Faith. All which batterings and shakings shall make for the laying of a more sure Foundation. For this Word was spoke to me expressly to this end, and upon the complainants account, saying, O thou afflicted, and sorrowful in Spirit, thy barren Ground with new Seed shall be sown, that thy Light may rise and thy Love encrease, thy Water-pouts to run free, and that thy droughty Land may be refreshed, and that thou mayst eat the Fruit thereof joyfully. Only for a while abide in purity of Heart, and Mind, in all patience and long-suffering, and thou shall see all this fully performed.

This Morning the first springing matter that opened, was from what I had some Days

\* Days ago presented by way of Vision. Of which I had no Interpretation, till some what now did stir it up afresh, and call'd it over as a thing of consequence. The Vision was that pleasant Fruit, which I did see about an enclosed Wall, after which I so longed to tast it, because I was informed by the Keeper thereof, that it was Magical Fruit, that was always there to be found fresh, Winter and Summer both alike, and its operation would come to be of the same kind in those, who would come to eat hereof. Of this the Spirit minded me to look into, and consider, why the live Bird was brought out from thence, and slain before my Eye, and then given into my Hand, which in a moment was turned into the very likeness of this all desireable Fruit, of which I did then eat. The Spirit by way of Dialogue did illustrate this mystical Vision, saying, a second Eve thou art, who dost earnestly desire to be made wise, as believing there is, that excellent virtue in this never failing Fruit, which never can corrupt, and can make those that do eat hereof incorruptible. Therefore it is not such an unlawful and forbidden temptation to thee, as it was unto the first Eve, who being in an innocent and sinless state, and was not to go herefrom any higher, till God himself did appear to them.

b

but giving ear to a strange Voice, brought their posterity into that wretched State of Apostacy, that all need there is to find out the Fruit, in which the divine Magia Spirit is, for recovery of the Paradisical Sinless Body again. Now ever since Adam's relapse, various ways and helps have been propounded for restoration from this evil plunge, and it hath been doing near this 6000 Years, but not finished. The World in Wickedness still doth lye, as it was in Noah's time, though Christ that perfect God-man hath in the Earth been manifested, yet Sin doth still remain, and in those also, who do cheifly make claim unto his Blood-offering. Then hence weigh and consider, that something further is yet to be done for a Blessed over-turn in this latter Age. For all shall not still dye in Sin, and pass from out of the Elementary Body into unknown Mansions, where the living here do know nothing more of them. For this Vision doth signify, that this time is now passing away, and another state of things is approaching, and thou art an awakened representative hereof, through thy Spiritual peircing Eye, that has espied this choice Fruit, which thy Spirit longeth, and prefeth to tast, and the operation therof to know. But though this precious Fruit is obvious to a pure Spirit, yet it is kept, and projected by

by a flaming Cherub, and though intelligence is given, yet it cannot come to take hereof, though in never so much vehement hunger, for the lost Image to be repaited hereby. The Spirit added, True it is, that all of this kind is by free Gift: and upon such Eternal Wealth, there is a mighty strong enclosure. But know it, there will be some grants of Favour in particular to such, whose Spirits are often driven out from themselves to seek out a better living, then they shall ever find out in Nature's Terrestrial Essences. For such the Holy Watcher shall receive or take up to reveal this Pallate-Wall, and to set open the Gate for Holy Souls, that would be in disjunction from all of Sin, and from a vile Body. For such are appointed to be the first, who shall bring down the Heavenly and Celestial transformation into this World. Then I was further inquisitive, what the live Birds were, that were taken out of the Branches of this Tree, and one of them given slain into my Hand, and immediately changed it self into the desirable Fruit? Then was shewn me that the humane Body that was offered up for the atoning Sacrifice for Sin, was by the Bird Eaten, figur'd out. Which hereby is changed into a more Spiritual and Powerful quality, for Spiritual meat, to feed upon. Such as may by a pure Spirit be able to eat,

may

may have their gross Humanity alter'd into a Spiritual Body. And as we are able to partake hereof, then corruptible corporeity shall for ever cease; answerably as it did with our Lord Jesus, and with him incorporated to be, and thence to spring and to yield Fruit, from the essential Power of his Life, thus given after this Mystical manner. Which none can perceive or find, but those, who are instructed and guided by the Spirit. Then enquired I further, for whom the other slain Bird was reserved? To which this Answer was given, that it was allotted for them, who did wait with me in the same Faith, for a transformation. Now, then, what estimation can we have sufficiently for such a Ministration, as may bring to this perfection. And for this end improve our believing, as the way for attaining it. It was also the Counsel of the Spirit to be mighty in Faith, for in the Power of that Winged Spirit, we may find entrance into this enclosed Palace. And then the sight will attract this Principal gift, while we have here our daily walks in the Spirit, abstaining and keeping a Holy Fast from the grosser Earthly Fruits, we shall assuredly have of this all pleasant transmuted Flesh, for our Life's food. Wherefore let us persevere.

March

March 1. 1678.

*The Flaming Tent. A Vision.*

Gathering up my Spirit to hear, what would be ministred from out of the Holy Place, this Word came saying, Blessed are those, who shall wisely improve all time, for the gerting into favour with God, their Creator; For now all need there will be for a sure Testimony hereof, to have it seated within them, before the *Dreadful* day overtake them, which as a Thief in the Night will suddenly come: Therefore fly to your Watch-Tower, where the Holy One will be found nigh. Then after this, there appeared a Hand and Arm stretched out, holding an encompassing fine streaming Banner. Which at first was as a Curtain folded: then it opened and out-spread it self, as a covering Tent, it looked like the blew Element, with streaks of Flame Colours. This I saw to great admiration: and there followed this very Cry, saying, Hast away into this your Shepherd's Tent; for it is a time, when terrible Beasts of prey will be let out. But under this covering nothing of Fury or Destruction shall come,

H

there-

therefore always abide in God your Tent,  
and go not forth upon your Peril.

March 2. 1678.

*The Blood under the Altar.*

My Internal Senses were still more opened and made attractive, drawing down Eternal Powers for guardian Might and Defence, against the Bryer-twisting Nature of Sin; Which we have been warned of so often by the Spirit of Wisdom, because the Spirit of our Lord doth know, he cannot make our way to the Throne-presence, till we may be presented without any Leprous-Spot. For the confirmation of this, I did hear this Cry, saying, Endless will be the stirring motion of Sin, without a greater and more mighty force of the Lamb's-Life-Blood, doth spring from under the Altar. To which end Pray, and be Earnest, that now it may flow, as a Fountain free: For if at any time it should stop, great Strife and Soul-bitterness wöuld be felt. Because the Serpent with this World doth stir their dregs, and still cast in. It is the washing-Blood only, that must yet spring higher, to take away and expire the Sin by the Blood-offering.

March 5.

March 5. 1678.

*The Altar of the Third Degree*

This Word spake in me, Erect a pure Altar of the *Third Degree* unto your God, that therefrom your Oblations may be of force, which hath been hitherto too weak. Then immediately the Figure of an Altar was before my inward Eye built up, of Stones like great Diamonds of Square Cut, in whitch you might as in a Glass see your own Face. It had four Cups in each corner, of Gold colours. This Word followed the foregoing Idea, saying, The ascending Altar shall move the Eternal Mystery, for the Renovation of that Life, which hath lain as I lain under the Altar. From hence let all your mighty Cries go forth; till you mingle your Sacrifices with the touch-Fire of the Holy Ghost. Then was it put to me to consider, what kind of Altar hereby was to be understood? And for what use set apart. For we may take notice, that in those Ages before Christ's appearing, no Worship of Altar-Ministration was to be regarded, as is numerously recorded; From which Figurative, visible Altars were upon all

all occasions created, by which the Holy One might receive from his Creatures, Oblations, and sweet smelling Sacrifices. And they had no other way to hear from God their Creator, from out of whose sight they were now expelled. But by the descent upon the Altar, with Seraphick Fire, as a Testimony of acceptance, which was often given in that Time. If so, what may be now expected from such an Altar as is the true, and real, Spiritual substance of all, Christ the Lord, who according to the express Patern in the Heavens, is come to frame and fashion in us his own perfect Figure, and to dedicate it only to one use. Which may consist in a perpetual Commemoration of the Blood, that attoneth and taketh away the Sin. That so the Trespass-offering may have its Ceſſation, through the Blood-sprinkling of the Deity, which as the Seed of a Sinless Life, will through Nature spring, by which we shall become Perfect Conſecrated Altars to God, and only shall be pri-marily for his use. Now it was given me to understand, that before there can be attainment to this high sacred Altar-degree, where no more of a Sin-offering is required, I this instruction from the Spirit received, according

according to the Vision Cry. That there are Altars of a threefold Consideration, which the Holy Scriptures verify. As first Altars of Earth, then of Brass, and then of Gold; which had upon it only the distinguishing Crown. The pure Incense, Night and Day, did burn upon this Altar. Which signified only Victory, and Praise. But now two Ministrations there be; before this can be reached to. Therefore we must look into our selves, and examine our selves, that so we may know to what Altar degree we are come. For each one is called forth for to be a Consecrated Altar, that so all the Figures may be fulfilled in Life, Power, Substantiality, answerable to that great and high Altar, that is entred into the Holy Place in the Heavens, henceforth expecting our Ascending after him. Now we are to consider of the first Altar, which is in the form of an Earthly Figure, which stands without the Court, upon which the Sacrifices of contrition are offered daily in the Sence and Sorrow of Sin, making confession thereof, encompassing the Altar with Fears, as a preparing Oblation, for what is to follow. For here we are not to stick, but further to proceed from the weak Earthly Image to the Heavenly, wherein is Strength and Might. Which the second degree doth signify by the Altar of Brass, which must

be changed into Gold. Therefore of this kind of Mettle our Altar-Body must be constituted. For to render them more refined out of the earthly Sensuality, and brought into Spirituality, so that gross Nature shifts it self into a more transparency, through the foregoing Compunctions, and Soul-Agonies, which is the first work that the Spirit puts some Saints upon : which being gone through, then one degree of Translation is hereby attained unto, that is into more Light, Joy, and Liberty. And hereby capable of another kind of Ministration, in offering up the Sins of the Flesh, through the Eternal Spirit, that from thence may follow or flow the attoning Blood. And how is this to be considered? verily not as it hath been generally understood, the Holy Spirit hath fathomed this Secret, and brought it thus unto me, by way of similitude. The Priest with his own Hands, was to slay the Heifer or Ram, and to sprinkle the Blood thereof upon the Altar, and then upon the Altar of Brass, to burn the Flesh as a whole burnt-offering. From this much was revealed to me, as shewing and opening the depth of this Mystery. Now whereas these Types have been only applicable to Christ's suffering, and his Body-offering as a representative for all, and so no further deed of any following attoning Sacrifice, but to except

pect Redemption from that only, as exhibited in the Flesh. This is to be owned and allowed, as our true Altar-Sacrifice. But withal know this, that Christ doth expect from his Saints, that we should answerably to his own example fulfil the Type with him, which is, that we his Saints should also offer up our Bodies as our reasonable Sacrifice. And how must this be, and by what Hand? First the Life of the Beast must go for it, the very Life-Blood let out by the Priest, which presents the Spirit of Christ Jesus in his Saints, as distinct and separated for that end, to put to Death what would live after the Flesh, which thoroughly expiates the Sin, when the Blood-Life thereof runs down. This is a true atoning offering, which will bring down Fire-Cœlestial upon the Altar, as a Testimony that Christ in Spirit hath slain in us the Earthly-Life afresh, that so hereby our Debt-offering may be fully paid. No other way there is to make us clear and guiltless, but first to shed forth the Blood-Life of this Sin-offering. Then after that, a Blood of High and Immaculate kind will spring through all Nature's Properties, to change the Altar yet once again. For hereby will the Place in the Mind, Will, and Soul be prepared, and they will be purified with Fire and Blood. Then shall you see, what

H 4.

will be the third degree. Now after our own Life sown in Death has been, to be raised up again into a Figure all of weighty transparent Gold, where all polluted Offerings must for ever cease, no more Sins of the Flesh or Beast must be confessed hereupon. For the New Covenant inscription is upon this Golden Altar to be read, as it was in Words given to me, so hereof I shall declare, the Motto was this, *To the known God,* whom no more ignorantly do we Worship. For in the Altar-Light, we do see his Face, the Blood-Life hath removed away all enmity, and iniquity is no more to be found. The Crown of Perfumed Oyl doth belong to this Altar, and the Incense that is like Flaming Pillars of smoke, Sent with Powders all Cœlestial from the Eternal World. This is the definition of God the Lamb, as he comes to be our Highest degree of Altar-Perfection in us. Then will go forth the inspiring Powers, that will redress our defects. Till this shall be accomplished, we must proceed on in our Priestly course, in our daily offering for the expiation of Sin. Living and staying our selves on the Meat and Drink-offering, ~~where~~ this present Ministraton will be sent down from our great High-Priest, from the most inward Tabernacle in the Heavens, till we shall be assuredly Crowned with

with this Altar-Figure, and therein be found true Worshippers in Altar-Flames.

[This was continued; and a further Revelation hereof given, upon the seventh Day: as it hereafter follows, March 12. In the interim many Spiritual assaults were made, in order to withdraw the Temple-waiters from such a close Attendance on this most Holy Altar, as was required. Whence it was needful to give down this Advertisement and Caution the very next Day, being the 6th of March.]

### *A Word of Caution.*

**A**S I awaked in the Morning, it was said, Hast, and ptevent all of an evil purpose that is against the Head-Life. Which by and through putting on the Garment of the Spirit close about thee, will be both a Fence and Ornament, against all of Sin-contrivance that would bereave thee of the Kingdom of Joy, Peace, and Purity.

Upon the 8th and 9th of this present Month, there were two Considerable and Prophetical Dreams, sent from a Superior Sphear, to give a seasonable Pre~~dictio~~<sup>Previs</sup> against imminent Perils, Private and ~~Publ~~<sup>Treat</sup>. The one did relate to the Cunning Treachery of some Spirits of prey, in whom the Nature of the Serpent concealed, should come to bc

be manifested, and a Victory obtained by the Watchful Spirit: Which accordingly was verified. The other to the Outward State of the Kingdom, and the General consternation of the same, through the Publick ownment of the Papal Authority, then about eleven or twelve Years before this came to pass. Both these are thought fit here to be omitted: but may elsewhere possibly be inserted. That which follows is from a deeper Center.

*March 12. 1678.*

*The Mystery of the Altar further explained.*

among  
satisfied **T**HIS WORD was further in special given to me, saying, The Altar-Inscription is not in vain unfolded. For hereby you are to find out, where the rich Inheritance of the Waiters thereupon doth lye, for a separated Portion to live in, which to none else doth appertain. Therefore consider your High-Calling, as a Gift and Office from the ~~Lord~~, by which you are taken from among others, upon the Altar-income to be satisfied. This only is required for the present time, let the Altar be cleansed all-through, till the seventh Day is expired, that so your *Messiah-Prince* may appear to you in another Altar-

Altar-frame, and to put an end to such Altars, upon which trespass-offerings according to the course hath been offered again and again, because no Perfection could be attained. For thus the Vision of the Holy One did explain it self, that as the Lord Christ's comming to offer up himself, did Abolish all other Sacrifices, which were ordained by the first Covenant, and did cause to cease as it is written, Sacrifice and Offering thou wouldest not, but a Body thou hast prepared. So likewise, he is yet to come once again, to put an end to what Offerings hath been ever since, in a more refined way of Spirituality, yet being weak and imperfect, not answering that high end of a compleat Redemption. There is therefore a Necessity for him to appear in another kind of figure Transparent and all Powerful in a selected Priesthood, and to rear up the everlasting Tabernacle. Which the Spirit hath much yet to shew and open; but hard to be comprehended and uttered, because of the Medium, through which it must pass for knowledge and discovery. But thus much is fathomed and brought up by that Spirit, who hath entered into the Mystery, who hath verified that Christ in the form of Flesh, was also a Figurative Sacrifice offered, which was expedient for the transgressions under the first Covenant, that they should be at-toned

toned and purified by this immaculate Lamb, but this must rise to a further degree. For this Heavenly Type is yet to have its fulfilling, by bringing down the Holy Place and Heavenly Sanctuary with all its Coelestial Ornaments, and Powers and Substantialities, that do belong to the everlasting Priesthood. For all of this Temple-Glory is yet reserved to be revealed in its time, and for it anointed Holy Priests shall be constituted, who yet are but in the process of the seven Days Clarifying their Figurative Altars in themselves, and are preparing for it, by taking a higher Order, when the Heavens shall rend, and all of the real Original Tabernacle shall come down. Which hath there been shut up. But herefrom may be enquired, what foregoing Sign there will be, before the descending of this Priestly Kingdom? That so we may know it is here. No greater Sign for this shall be given, than the travelling Birth, which is impregnated with the Holy Ghost. Which fulfilling Type will be in the Spirit of an Altar-Flame, that shall go forth to fetch and draw down the Holy Camp, in which God will dwell, and unite, as with his Spouse and Bride in his New Jerusalem-State. Now the Blessedness will be to them, who shall be first favoured with this sign of this mighty Birth, and then it brings to the Golden Altar, as the  
 first

first Born of a Virgin-Womb: then all the Powers in Heaven will open. This is the gift, that of all acceptation will be for to Burn incense, and herefrom to scatter Perfumed Coals, that when ever they do fall, all touched herewith shall be, and become Spirits in Heavenly forms, meet for high Conjunction with the Holy Trinity. Oh this is that, which the inspiring Spirit driveth hard, for to put some one or other into a Spiritual Posture for to enjoy them, and therefore have presented, as in a Glass of Righteousness, and Sanctuary purity, these great things, to prove whether or no, we will be earnest for them, and acquit, and go off from the Worldly Sanctuary, and forsake the Land of our polluted Nativity, wherein is great darkness, distance, and ignorance of all these Supereminent Joys and Fruitions which are shut up from us. Which entred upon might be most clearly enjoyed, if we could shake of the Cloudy Black Body, from which the root of Sin does spring.

March

March 13. 1678.

*A Continuation on the Altar's Discourse.*

What more can be done, but to offer up the Beast, till it be consumed to Ashes, that here out may spring a Body all pure, in which can be found no more the relicks of Sin. This will be the Fruit of all Sacrifices and Offerings, which now in the second Degree, is our work to be Ministering, in order to Christ our great High-Priest his appearing to us. According as it is written, to them that look for him, he will be manifest to them, and who are those, that can with confidence expect his appearance, but them, who are purified from evil Consciences, being found all in an entire Spirituality. But then it may be objected, if any one shall hereunto attain, to be so clear and spotless in a Nature immaculate: What more can be added by the Lord's coming Personally? As to this very much may be expected, who are first prepared to such a degree, and have striven hard before others to obtain it. Theretore it is given us to know, there is a more full reward, or else there would not be that encouragement to such, who are made willing, so to deny, forsake,

forsake, and hate all of this Body of Sin, as freely to give up it in Sacrifices : as hoping out of the Ashes herof will rise, such a Seed-Life, as will be Mighty in our Heavens and Earth, and will be as a King and Priest, in great Power and Glory for us, whether in the Body Corporeal, or out : which shall be determined when come to such a perfect Stature, as the good Spirit in us is driving hard thereunto. For this particular Word of Promise did sound in my Ear, agreeable to what is sounded in general. The Lord your God is not unrighteous to forget your Soul-Travels, and Labour of Love, Patience in Tribulations, and Altar-offerings for the expiation of Sin. Which certainly will bring in a Talent of great encrease, when the Lord shall descend in Altar-Flames into your Heavens, to bring down Faith's Conquering Crown. This unfeigned Rose-promise being blown in the espousal Garden, how Odoriferous is the smell to the Soul, that is ever listening to hear new Confirmations for her Bridgroom's return, while it doth abide without the New Jerusalem-Camp. Upon which we do great satisfaction experiment, while moving upon the Pilgrim-State, though passing through a Land, where Gyants strong in the Apollyon might be, and at every step Scorpions are ready to sting. So perilous is the way, which

which we must pass through, before we can set foot upon the Sea of Glass. That verily we have all need not only to have the Ministrations of Angels, but the Lord and Prince of Angels himself to meet us in our journeying on. That so we may be delivered from the fear of the pursuing *Esau*, who doth so eagerly hunt for his Prey. But oh how soon may he be checked, when he sees, who it is that is in our Company for a Guard. It was also reminded in me, the Truth and Faithfulness of God still manifested and maintained to *Abraham*, after he had made the grand Promise to him of Blessing him with *Isaac*, which was some considerable time, before the accomplishment came. But this observation is to be made, that though the time seemed to be long, yet *Abraham* was not left without frequent Visitations and Communications from God, to stay him up withal. And such was *Abraham's* watchful, obedient Carriage, that he took no less care to maintain and keep up acquaintance with so great and potent a Friend, as God Almighty. Who made all Blessings; wherever he went, still to come plentifully into *Abraham*. This the Spirit would we should take notice of, as relating to the Mighty Messiah-Birth, which is to be born again in another form, for a Blessing to the Earth. And while in *Abraham's* spirit of Faith, we are

are waiting here for it, and looking out  
and yet prolonged, what shall or can sup-  
port us, while the Kingly Birth from us doth  
stay, but such like frequent appearances of  
God whereby his Word of promise may still  
be established, as a means to keep off all stag-  
gering, while the thing may be prolonged.  
For should we nothing still hear anew from  
our Alpha and Omega, we should sink into  
doubt and fear. Therefore we may hear his  
Voice through the Golden Vial of the  
Spirit, if other where we can lend a single Ear to  
hear, what is considered from the Council of  
the Holy Trinity, to be us further to do in  
our process. It doth indeed will make our  
great Friendship with us, while we must pass  
through all Enemies borders, for the com-  
tenience of a God will cause great awe, as  
we did see in Abraham's Case. These ad-  
vantages are not all, but only somewhat to  
sweeten our way. We are to look after a  
more rich Prize than all this, as the full  
income and reward, where we have gone  
through all our Spiritual Combs. Which are  
the high Qualifications, and Spouses dresses  
with Ornaments, which shall do excel, in the  
who are found in the God-like fashion.  
Who may these apparel with any Confin-  
ement, for Christ the Lord do appear? who  
shall be able to see him? As he is, until all  
plumified byd Alear. Five blosom that Scripture  
telleth.

in the Hebrews was in the Spirit's own sense thus opened unto me, which I shall not omit to Write after the Copy given, the Words are thus expressed. *To them that look for him, he shall appear the second time without Sin unto Salvation.* It was opened, that it is not a bare expectation that will bring the Lord down to any, who are found in the Body of Sin, to such no Crown of Salvation will be fixed upon, as the Diadem of a full reward; which is assigned and appropriated only for the Virgin-Spirit, that is clothed you in the clear and white Robe, as looking out with Doves Eye, full of pure Innocency, that cannot be dazzled at an open face of Glory. When she shall him see for the Confirmation of all that rich Dowry, which hath been shut up in the bud of a Promise. For the Inheritance will be given out, to such who are actually come to the Unity of Faith's purifying address, to be all Spiritual. But here it may be Queried, What are the special Immunities that do belong to the Lamb's Spouse? Why sure they are both great and innumerable, as hath been revealed, well answering and requiting all Sufferings, and Dyiings, which the Soul can possibly go through in this tempting affliction Region, they are no way equivalent, to what Glory shall be revealed. Therefore that we might all be Strong to hold out, and by no evil occurrent

occurreth happening be at all terrified? Let us further enquire hereinto in the Spirit, what will come in, at our Lord's second Appearance unto us? His first Appearance we have already known in that Spirit, which is now making of us all ready through the Baptisms of Life, purifying Water, Blood, and Altar-Fire, by all which, we may be prepared in a good degree in some suretness, that so as a Sun the Bridegroom may run his Race towards us, and the Jerusalem's Glory may first open upon us in Vision, thereby assuring us of fruition. The *Elisab* is now upon the restoring work, and upon any ones Person, in whom it shall be first finished, the Salutation of the All-hail, and Highly favoured in the Lord, will be Heard sounded again in the Earth, because the Mighty God and Saviour is revealed, to change from out of the weak State, though in pure refined Corporeity, and Spirituallity of Mind. This is but the first degree, but when he appears, we shall be like him, Glory for Glory in Personality. And verily no less will be attributed unto the Dead, and risen with him, but what the Lord hath declared, that the Keys of the Kingdom of Heaven, shall be freely given to open the Gates, and to enter into Mount-Sion's Glory. And henceforth and for ever to take Power, Wisdom, and Strength, Honour, Rule and Govern-

Government. For the Lamb is come to give right over the Earth to Reign, to them, who under and upon the Altar have given the Beast to be slain thereupon. And greater, and more highly advancing dignities, than what yet is understood and comprehended. But this may be sufficient, to edge, and to put us into an Holy fixed Emulation, to proceed on in our Altar-Sacrifices, that so we may be found in the Lord's number-Roll, as the first wise Virgins, that may go to meet him, and with him Celebrate, in unspeakable Joy, the Tabernacle-Feast. Where nothing of the lowr Leaven is to be mixed any more, of our Passover eaten with bitter Herbs; but the Oyl of Joy, with the Body Cœstial, and the Spirit-Wine of Strength, and the Jubilee-Harvest of Praise, none of these shall fail us, if we can bear up Faith's sail, against the Works flowing Stream, that beateth so hard upon us.

March 25.

**March 15. 1678.**

*The Ransom out of the Sanctuary.*

Being this Morning cast into a deep Consideration upon the Account of a Holy Separation walking with God, having had such drivings hereunto by the Spirit. It was the matter of my Objection, why this way so interrupted was, by some one thing or other, still interfearing from the Corporeal Needs, hereinto plunging, much contrary to the Soul's Supernatural Genius, which would be still employed in the Altar Service, and not in Servitude to Tables, for a mortal Morsel-sake. This was much upon my Heart to present to the Lord in complaint, that thus it should hang as a matter of Necessity upon such, who would be free Nazarites. Upon this it was given me, by way of advice, from the spring of Wisdom, that there would be no such way to be redeemed out from all of these Thralls, as to spread the Hands of Faith, thereby to reach to that Propriety, which is provided in the Sanctuary-Treasury, as the *Ransom* from all the Servitude, from which the Waiters upon the Holy things are brought out, to live upon God's Table. Where we shall have all sufficiency

cency free, and be no more subjected to the will of Creatures. O this is that rich income, that we now are called upon to search out, as what of Eternal right does belong to us. There is a Multiplying-Stone, that is burning in the Altar-Furnace, that will us bless in the Heights above, and Depths beneath, whereby we may be delivered from Care and Necessities. Which are incident to the World's commoners, from which the Spirit would divide our Portion, and have us only bide in Jacob's goodly Tents, where nothing Scarcity shall us perplex in the Worldly Spirit. Which as an Army do often break in to scatter us from our Altar-hold. But what better Weapon can we have, then the Flaming Ax of the Spirit, which is always ready in the Sanctuary for our aid, to Slay and Cut off; what shall adventure here to invade. Therefore it is good for us to Tabernacle here with God's Battle-Ax for ever, saith Wisdom our Mother dear.

March 16

March 16. 1678.

*The Man of the Earth.*

This Morning I had several Advertisements from the Holy Watcher over me. As first this, Be all intent upon your Heavenly Vocation. Give to God, what encrease cometh of his own State Life intrusted with you. As this World appropriateth to it self, vain Perishing and evil things, so know, your God does expect improvement, and the return of his Principal again. Then great Caution I further had, to keep up all Rule and Authority over that invisible World within. For it was given me to know, that there was a Head-Power great and mighty in the Soul-Region, to repel and keep down, what the Dragon and Beast would do to make Mutiny and Riot, according to the unregenerated State. And therefore we are to employ our Power, which we have from the Superior Light, (which doth see all of Sin-defect) to suppress and root out, that God's Peace may only be left for a Garrison to keep all Treachery of Spirits out.

Then after this, I had a Representation of a Man, that came very near me, in a plain

Husbandman's Garb, and looked very earnestly on me, and Bowed several times to me, but spake no Word. After which disappearing, I enquired into it, and it was spoken unto me in a Powerful Voice, Thus shall the Man of the Earth bow unto thee, as thou doest keep him under. More of which shall be opened, as thy inward Spirit shall dive, where the Treasures hath lain in hidden Darkness.

March 18, 1678.

*This is an Interpretation of the former Vision.*

SOME Days after the appearing of the former Vision, I had this Reviving of it again in these Words. Who is a Ruler over Nations for to subdue them, but such as are of a just and perfect Spirit, that have hung upon the Cross of Humiliation and Patience, till the Conquering Star is risen for full Salvation. These Words were as a Precious distilling Doctrine, the Holy Spirit spake them, and the same doth open, and apply them. As first the plain Husbandman, which I did see in the Vision bow, it was shewn, and expressly given me to know, it signified the first Adam, that now is in a Tilling Garb, which

which now indeed doth become the Man of the Earth. Whose Image each one does bear. And it is appropriated unto us, as Internal and External. The first hereof to be considered, is the Beastly Corporeal Figure, that we do bear from *Adam*, which hath degraded us, because Sin entring in did turn us into this Evil Corruptible shape, but that is not all the hurt, and dishonour, it hath done us. But the deformity is more inward upon the Face and Image of the Mind, there lieth the greatest disguise, that caused the Banishment out of *Paradise* into this wild and rude Earth. Where he as a Lord in this degenerated State doth rule in the Might and Strong Reason, and is Potent in a Principle, that does lie under the Curse, and bereaved of the Blessing of Immortality. Where no Death should ever have been known? But the springing Source of Life from God, the infinite Goodness. Where neither Toy, Sorrow, nor Pain could have enterven'd, had he but stood in his first Station. But we may now cry Woe and Alas for the Earthly Man, whom the Holy and Just One hath so far removed out of his sight, into a Place suited to his gross Mortal Spirit and Figure, there to generate and multiply according to his own kind, and to the Earth is over-spread with a Corrupted Seed. As we do see this Day, all fill'd with Creatures of Oppression and

and Violence, exacters in unrighteousness. Oh deplorable World, who doſt conſiſt of theſe kind of inhabitants, and yet doſt not ſo deeply take in the ſenſe of the Apoſtatiſing, as it for to lament, and for to be all uneaſie, whilie toſted to and fro in the Sweat of thy Brow, as a Fugitive and Vagabond: and yet thou doſt it yet scarce conſider, and know. For the very beſt Estate, that ye hath been arri‐ved to by any, who doth abide in an un‐transfigured Life, is much ſhort and wide of the Angelical degree, and God-like Per‐fection. To which, if we do not return again, all will be in vain, that we have la‐boured for, as to matter of Renovation, and Mortification, in reference to the immediate fight and fruition of the Princeley-Majesty. Who will receive none into his ſetled Place of Glory, but ſuch who are come iunto the Body of Glory, in the Beauty of Hol‐neſſeſs.

But the great Query now is? How this Earthly Man, that is gone into ſuch Power and Lordship in his own Principle ſhall be made to bow to that, which is of a Superiour Birth and Na‐ture? Who is come to know its Original dignity, but is over-charged and ſet upon by the great Leviathan. Who hath made all very strong in this Terrestrial World on his ſide, to Imprison, Bind, and keep down, and afflict by Thousand ways, that do belong

*to the wife reported when  
she had the force to see, &  
over Cloſed by.*

to his Territories, the poor Innocent Seed, that is come into Corporeal Nature. For this end, to work out its freedom from all those violent Impositions, which the Sin and Curse hath brought in, and hath all surrounded this Heavenly-Plant, and as a Briery-Wood does twist about to suppress its growing up, to a Stature of Strength. These are the great disadvantages, that the Heaven-born Spirit doth meet with, so soon as it begins to know it self. The question is put now to the Gracious, Wise, Compassionate Father of this Spiritual-Birth, to know whether or no we may not come to Reign over all, that the evil One, hath introduced into the Mind and Will of a Corporeal Animal, so as to put down all the Rule and Authority of Sin, joyned with Servitude to the Worldly Rudiments, wherein all Bondage and Misery consisteth. And thus things have stood ever since *Adam's* going out of *Paradise*, very few having reached to the Crown-Dominion. Some instances we have, As first in him, who is the First-Born from the Dead, and others, who were followers of him in Suffering and Dying, are entred into the Mystery of Glory through Conquest. Though indeed their visible Reign on this Earth over evil Men was not so apparent in that Age, for they were not totally in Subjection under them. But reserved for the last of Days, of which I shall

I shall unfold, as the Spirit hath it shewn. But first we are to give you the Lord's Mind, as to the Query; which without all contradiction according to the Vision seen, The Earthly Man by an irrevocable Law and Decree, is to yield up all, that he hath gotten by his rational Subtlety, to the High-Born Spirit.

Objection, But how is this to be done? He will never give up voluntarily, nay, though contended, and though we have constant War against him, yet he holds us out of our Paradisical-Dominion. Therefore what shall more be done? That we may come to our Princely Kingdom. Well, this is granted, that Usurper will not willingly yield, he knows he is upon great advantages against the Superior Life. That being to act in and through a Corporal Form, which hath Maladies and Sickneses, that are incident from Gross, Fleshly, and Sinful Bodies. But that is not the least, though sometimes we find it heavy enough, to stop the Divine actuation of Life. But secondly, The numerous Provocations that arise from the Inhabitants, fixed in the law of Reason, all these are promoting, and strengthening the same within us, as Good, Lawfull, and orderly to be obeyed. Then backed these are with Throne-Powers, and Principalities, that have such Authority in this Region, that without subscribing to them,

them, though working in all their deceivable-  
ness of lying Wonders ; Yet there is no living  
in this Necessitous Body, without Comfor-  
ming and Paying Homage to the Beast. Who  
beareth all Pomp, having now Headed him-  
self with the Dragon's Power and Might,  
according as it is said, *Who is able to make  
War against his Seat, and Throne?* Thus we  
see how hard the Spiritual-Seed is beset, nay  
which considered might make one doubtful,  
that ever these should be brought under, and  
made to bow. But I shall rehearse the Word,  
which did sound in me, saying, At all this  
be not terrified, for these are those Kings  
and Nobles, that shall be bound in Fetters of  
Iron, by my Star, and Scepter rising, that  
will be given to them, who do hold out  
against Gog and Magog, who are to be con-  
tinually fought against, for it is the Habita-  
tion of all Violence, and Oppression, main-  
tained by the Serpent-Seed, in Bodily  
forms. Now what remains for us, but to  
abide evermore in a posture of War. We  
have no other way to regain the lost King-  
dom, but by the Flaming-Sword of the Spirit,  
which will be able to deal with Legions of In-  
fernal Spirits, for of this more Secret and Per-  
nicious kind, we have to deal withal. And there-  
fore answerable Armour we all need to have  
from the Strength of the everlasting Tower.  
For so it is, the only all-Conquering Spirit  
beateth

beareth the Standard, and displayeth the Colours, and thereby wins the Prize, Triumphing over their strong Enemy. But now it may be considered, how long may be this Time of Spiritual War? For it seems to be somewhat severe and tedious, to be all our Life-long in Contest and War against the Nations in our selves, and also with an Evil, Cruel World, that can never agree with a Heaven-Born Spirit. True it is, that Universally in all Ages past, the controversies betwixt the Earthy unregenerated part, and the Heavenly have held out the whole term of Life, and it hath been as much, as the Spiritual Man could do to keep him at the Weapons end, to prevent an Invasion, or being carried Captive away, as Millions of Dark Minds are, and have been. But those who are right Warriors on the Lamb's side, have now girded on the Buckles of God's Salvation: Strong and Mighty in the Flaming Chariot, attended with God's invisible Hosts. Such will not be upon a defensive War only, but these will Subdue and Conquer, and will divide the Spoil, and take the Prey, and keep all under in Subjection to the Conquering side. For this we are not without some Presidents, that did come hitherunto, and made a visible shew of Conquest. As some Patriarches, and Prophets before Christ, who was the Head and Principal

cipal Conqueror, and is so still in us, as he was in his Apostles, John, Paul, Peter, and James. These plainly Gloried in a Triumphant Victory, *having fought the good fight of Faith,* and doubtless did perfectly subdue all of the Man of Sin, and thereby were capable of translation, of which no certain account hath been given. But whether or no, this we are sure, they dyed the common Natural Death, yet they were such overcomers, as had right to Reign both in Heavenly and Earthly places. Which they had not only the foresight, but the Possession of, though in an invisible Sphere, and World, that is not known to Mortals, and gathered to their Conquering Head and Captain, that we hope will bring us up in Victory, through the whole part of the Earthly-Life subdene, and not only so, but that all things in this Earthly-Principle shall be under Controul, and shall be assuredly boyed under the Pure Birth of Life, for all shall flow into the Standard of the Spirit; That will appear in the Holy Sanctuary, that is Beautified with the Glory of Lebanon, according to those Antient Prophesies, and what of late renewed hath been to particular Saints in this Age. As the Sons of them that afflict ed and despised the Holy Seed shall come bending, and bow themselves down at the Soles of their Feet, as owning the Lord's Sovereignty.

Sovereignty. Who will make all Kingdoms and Nations to serve, and pay their Tribute to them, who will be exalted to the Kingly Priesthood in this approaching Day. In which Violence shall no more be heard within the Borders of their Purified Land, because Salvation and Victory will be a defense of Glory. Their Brass shall be turned into Gold, and Iron into Silver. This verily the Lord, the Mighty Redeemer is hastening to bring to pass in its time. And Blessed and of great Retown will those be, whom the Dominion shall first come down, that have bowed in themselves the Man of Sin. For none else can expect to be Rulers over much, in this visible Region; hither towards, we have lived on God's Bills of Credit, which have passed to and again, as Prophesies, and Promises, and Words of Revelation, and divine Inspeakings. But there is a time now foreseen, that near is, when we shall have the Golden Cope of Acting-Power and Might, put into our own Hands. May we once come, but to outlive the War with Gog and Magog, we may hope somewhat of this wonderful time to see. What remains for us to do, but to observe, and comply with that pure Doctrine, which the Spirit hath dropped in, which urgeth hard, that we might so run, as to divide this rich Prize I with the Conquering Ones, that are entered.

entered into Mount-Sion's wonders of Glory  
 Which will come for to be opened in this  
 Region, when the Seed of God shall rise  
 to Victory in any one: for that's the Key  
 that will forcibly open the Gate of Jerusalem,  
 that hath been hidden, and shut up from all  
 Flesh, by a thick Wall of separation. But that  
 Prophecie was to this purpose repeated; That  
 is Recorded in *Isaiah*, calling us for to Mind,  
 and to believe Mount-Sion's Reign is near,  
 in which God's Kingdom of Priests will ap-  
 pear all in their sacred Ornaments, for  
 whom the Isles do wait to bring their Sons  
 from far, to Minister with their Riches and  
 Substance, and to entreat for acceptance a-  
 mong those, who have been sought out, for  
 to be the Joy of many Generations. Because  
 of breaking the way against all Storms and  
 Floods, and thereby to come into that flourish-  
 ing Land, which is only allotted for the  
 New-born Brotherhood. Who are all of a  
 Spiritual Production; through infusion of  
 rarified immortal Essences, that so each one  
 may be a perfect resemblance of God their  
 Creator. This is that, which will make all  
 well: so that which hath been out of order,  
 and hath made the cause of Separation be-  
 twixt God and us, will be removed. How  
 welcome will be a Messenger sent from the  
 great Shepherd, that hath been so long with  
 his invisible fold, that of a truth he is coming

K for

*God the good Shepherd and his flock  
 to receive him with glad Marigold and  
 the fairest flowers of the garden.*

(1901)

for to make one entire Flock, and the Wall  
of partition to throw down. And this he  
doth certainly foretell by his Spirit, as the  
Jubilee-Bell doth daily ring it in our Ear,  
to comfort us in this our Weary Progrefs.  
For we would most willingly ceafe from War,  
Grief, and Turmoil, and from every thing  
that is included under the Curse. Oh rest,  
how pleasant doſt thou appear, Wreathed  
all in the Eternal Nuptial joy of a Celestial  
Marriage with our Lord. Wholly  
would that we ſhould by all these encou-  
ragements be now ready prepared for to  
face him with a Graceful attirement, and  
ignified for delight and joy, that after all  
Suspence a conſummation may be pronounced  
to all astonishment, while we are in this  
World. For this the Heavens now working  
are most Mightily to great Joy.

March 19. 1678.

*The Old Leaven.*

**T**HIS WORD much followed me this Morn-  
ing, being again often repeated, Let no  
Leaven be found in your Habitations: For  
theron is an appointed Feat for you to eat,  
in which Leaven of the old lump is there-  
in to be tasted, who have right to the Sa-  
crifice

crifice of the Passover. Therefore search, and as you do find hereof, throw it out; that you may shew your selves strictly Obedient in all Sanctuary-ordinances.

March 20. 1678.

*An Alarm in the Night.*

**I**N the Night in a deep Sleep, I saw a Place, as a Tower for Strength encloſed, and within it a Garden very richly replenished with Flowers and Plants of all sorts. And round about the Walls hung bright Armour of all kind, to Arm from Head to Foot. Which observing, I said to one by me, sure this preſageth ſome War-like time, that is coming upon the Nation. But when I a-waked and conſidered hereupon, there was another ſignification given to me, by this Word, which ſpake in me. Ar-arrm your ſelves within, take down the Buckler, Breast-Plates and Shield, and be you as ten Thouſand strong, for the keeping of your Garden-Treafury, againſt which many devices are hatched to Rob, and Steal, and thereof to carry away. Therefore beware hereof, and be found throughout armed. For the Holy Spirit is ſtill herein your Friend, for giving Advertisements againſt all intended evil.

March 21. 1678.

*The Interpretation.*

This Morning many things were presented from the deep Abyss, from whence the Manifold Wisdom hath fixed the visible and invisible Worlds to great admiration. Somewhat hereof did stand open, in a more nearer prospect to my internal Eye: but withdrew, so that I could give no clear account, nor make any report of the deep Mystery. Only this Word I had, saying, Keep close and remember your solemn assignments in purity of Heart and Mind to walk with God, and to stand in a Posture of defence. That at every Alarm, which ye may hear from the evil Nations; ye may take down readily from the Tower-Armory, and keep all the young set-Plants charily. For this advice was further given, It is far more easy to keep unclean and hurtful Spirits out, then when they have got in, to chase them out. The Holy Spirit sees it meet, so long as we are in this tempting Region, to be stirring us up still by way of remembrance, that so we may not slack our work.

March 23.

March 23. 1678.

*The Unknown Warfare.*

THE many Vicissitudes attending from the Worldy-Spirit, striving and strongg-  
ing for the laying of somewhat of offence,  
still in our Garden-Walks, where only we  
should be entertained with Heaven's-Gales,  
blowing up the Odoriferous Sweets. But  
unsavory Weeds yet are permitted to spring,  
and to give forth evil scents, so that hereby  
we do find great greivance, till all of that  
kind be displantad. We cannot find Spir-  
itual ease, and we cannot live all serene as  
in a Lebanon-Spring, till all evil Essences and  
Spirits be cast out. The pure Unction is  
hereunto assuredly driving us before him,  
lest we should linger and lagg behind. Who  
upon my Son's groanings did give in this  
Word. Your burthens shall be all born a-  
way upon the Shoulders of Immanuel, who  
is touched with your grievances, and will  
break away the Yoke that is heavy, and set  
you free, that ye may follow God fully in  
a Warfare unknown, and that ye shall be dis-  
charged of all those entanglements, that  
have been so detarding to your rising Life.  
Only mind your Advocate with earnest  
Prayer,

Prayer, for the accomplishment of this thing.

This Word came to me, upon some dubious working thoughts in my mind, saying, Dost thou indeed love the Lord thy God with all flowings from thy Heart? Then fear not to trust him withall, whatever does to thee pertain. Who will bring to thee Wisdom, Strength, and Honour, which shall be thy stability.

*March 25. 1678.*

*The Living Statue. A Vision.*

**O**H how great an Aversion is it to a Mind, that great and dignified is according to an Eterial Birth-Degree, to bow, and stoop, and to be humbled under things transitory. When once it comes to calculate its high Spiritual Nativity, thereby to understand what it is born unto, in reference to that which is the right and true Heir, consisting of Powers and Celestial Dignity, though under minority. But a Word did seasonably come in upon the beholding this under-age, saying, Be of good Hope, the Dark, the Weak, and Impotent State is out-weaving; and thou wilt see the Lord's Jubilee, in which the first-sotted inheritance

heritarice shall return again to thee. Then had I a strange kind of Vision, of a sight of two Statues, that were in a Room, where I was, and they were very beautiful, Having all perfect accomplishments to outward sight, greatly taking the Eye wherupon I made towards them, but they moved not, then I considered they were formal Figures, that were not capable of Conversation with any, as being without Intellectuals or motion of Life. Whereupon I considering they were very awhile, and what great pity it was, that they were not in an active motion; I found in myself somewhat eagerly earnest, to provoke the stirring and awakening of a Life in them. And hereunto I was busying all my Internal abilities, and then they suddenly stirred, and made towards me with great and sweet affablenes of Spirit. Which though at first I so much desired their acquaintance, yet when they spake and came, and took me by the Hand, I was somewhat thy and afraid of them. But they said, Be not sur prised, though you see, that which was dead, and slain to revenge, and live again. This is a Mystery, ye may farther see into, as ye do believe in the Resurrection.

or considerer s am now new to H  
and T are it as brownd mifion  
H ymifion E ope s on or heinsberg  
of heinsot erich the K4dgiid aint Mersing  
ed

*March 29. 1678.*

*The Parable of a Mill. or In Vision.*

THE Word that visited me this Morning was this. When thou to God thy Father dost Pray, Watch, and Weigh all Words, thou dost say. Let that Golden Plumb-line of the Spirit measure out all of our requests, that your Prayers henceforth may carry force, and not go on in a customary fruitlessness, according to what now is in general use. Therefore to the Wife understanding Spirit repair, to draw up all your Petitions, who only knows what will be heard. Wherefore let him only entercede in you: and learn to stop the Spirits, that would go forth in forms of Words, where is wanting the pure white Sail of Faith to spread over the moving Wheel.

*April 1. 1678.*

Then was given me a resemblance to confirm this Word, as thus, There was presented to me a green Flourishing Hill, and upon this high Ascent there seemed to be

be a fine framed-Mill, that stood still, and did no way move to grind that which was brought into it. Upon which the Person who was within, was called upon to move the Engin; that thereto did belong: But he said they were too heavy, he could not stir them, he waited for a gale of Wind. Nay, (the Voice cried,) First put on clean and white Sails. For those which were upon it, appeared to be all sullied and torn. Without ye do obseve this, no gale of Wind will be effectual. Of this make application to your selves.

April 2. 1678.

*The Interpretation of the former Vision.*

THE foregoing Vision was explained to me very emphatically. Concerning the fine Timbered-Mill, it was shewed that it did signify the internal Frame and Habitation of the Spirit. Which sometimes may be in a cessation of motion, through the impairing of those Spiritual Engins, of the superior Mind, that should powerfully work in their course for grinding down that, which is Food, for the Spirit to live upon. And what is that? but that precious Grain that is sown, and dissolved in the Ground of Christ,

Christ, the Lord's pure Humanity. And we as in Union with him, have the same Life-Seed buried in our refined Earth, and of it springs up unto a substantial Grain, contacted all of Heavenly-matter, and so an entire Body. But in this lieth the great Mystery, to have it made ready for Bread to eat thereof, and to live for ever. And how is this to be done? But by the super-rider Engins of the Soul, as they are all set a-work for the breaking and bruising this Golden Grain as into a Powder. For while it remains in an unbroken Body, no virtual Power and Strength can be felt. That is, as most do run up their Eye to a Glorified Humanity; not considering, that this must be drawn down into a dispersive Power, that so it might move through all, and every property, and this is that, which becomes Principally the saving Jesus to us. But it may be asked, what these Engins are? Or what these working-Powers are in a well, holy framed mind, that can pull and separate, and winnow out from out from the husk and stalk, in which first appearance, it comes forth unready Meat for the Spirit thereof to eat? Now what must be husk of its chaffy-cloathing? but the threshing instrument, which must have a time to grow up into ripeness! then there will be a more easy separation of the vile husk from the solid Grain. Thus through

Sowing feature.

x unhusk it of its

through hand beating the Spiritual seed is made  
<sup>suitable</sup> meet for its Master's use. But it must undergo  
 & endure many a sharp blow before the earthly  
 Matter will fly away. Which is known by  
 experience, that we by many tribulations do  
 pass through the fanning away, that, which  
 does stick so close to the pure Life-seed,  
 that is saved, and separated for so choice  
 and eminent use, as to be dissolved, and  
 made defusive through every part, as the  
 only restorative Medicine. Which may make  
 a full cure of the broken State, that the  
 sinful husk of Mortality hath plunged us into.  
 Therefore the Spirit by the similitude doth  
 shew, what powerful Engins are to move for  
 the grinding down, that which is the Golden-  
 Stone, that is to make the transformation  
 upon the Earthly-part. For we do well  
 know, that while the Sails do stand still,  
 no encrease or multiplying food is brought  
 in unto any effect. Which hath occasioned  
 the great suffering in Spiritual Famine, and  
 Nakedness, upon which the Holy Spirit did  
 counsel us, to look into this Mysterious  
 thing, and to observe these following Rules.  
 The First is to pluck off those old withered  
 Sails, which were opened to be the Dead,  
 Adeles, and Lifeless Faith, that the sensitive  
 Spirit hath putrefied, and spoiled, so  
 that the Heavenly-gales could have no Pow-  
 er to move the Wheel; nor can have force  
 when

*defusive*

when the Sails of Faith are so torn, and divided betwixt doubting and believing, which is shewn to be the main stop, that the framed-Mill cannot work.

The Second Rule is to be of one absolute and entire Will, that may resist all contradiction to the ancient and right kind of Faith, which the Saints of old possessed, by which all Wonders were wrought. One true Grain of Faith bruised, and dispersed through Nature's Ground, will flow out to do, and effect that, which the whole World cannot check. Oh where in this day are to be found those, who are trained up in Wisdom's School to know the Art and Skill of spinning Faith's white Linen-Sails, where no Warp is of the Woollen of sense, in which fear and doubting are mingled. It is no marvel, when we are called up to stir the superior Engins of our Minds, that they are so dull and heavy, that they do not move. It is well given us to see, where the obstruction is. Therefore the Holy Spirit does us tell, that great need there is for us to learn to spin the Thread of Faith, much more fine, single and longer out; for all yet have been to short, both for breadth and height, for the spreading out in concurrence with the Eternal gust, that doth blow most deep from the Coelestial-World. Therefore into this secret we must search, and whom shall we make out

*and always to the same way.*

our Friend herein? But the Wisdom of the Mighty One, who will teach us to make this fine Linnen-Cloth for Sails, and to cloath our Household with Scarlet. Where to none we shall be inferiour, if onte we come to make the Engin-Powers of God's Spirit in us to display, then it will be our day, where-in Strength, Riches, and Honour shall encompass us round as our blessing, when we have found this one *Jewel* of pure Faith.

O dear Wisdom, to thee we must repair for this and entreat thy favour very much, to drink of that Spicy-Cup: *One Magia draught of which*, will make us of a sharp and quick understanding, to perceive what lies under the covering of Humanity. Which hath been so thick a Vail, that we have good reason to enquire, what will rarify the sight, that so invisible things may be conspicuous, and naked to the internal Eye, for that affects, and carries the Heart along with it. There is a Golden Ball, some which Wisdom's hand must drop into the Fire-Eye of the Soul, to make it of a bright shining Light; to be in the Vision of God; As John was, who could never have beheld the Heavenly things themselves, Characterized out in such a Metaphorical way, but through the gift of this rich Salve. Which in a wonderfull mystical way is applied to the dim-Eye, which can behold nothing of Coelestial objects

jeets in the higher Sphere. Therefore this precious Ointment is all meet to be sought for, and though some have been here withal anointed, for divine Openings and internal Revelations, yet that is not sufficient. There is something else, that this is to effect, through often application hereof, for it must be a continued Act from the Hand of the Spirit of Wisdom, till Vision shall transform into the likeness of those perfect Objects, and transparent things beheld. Then it does its work fully, according as it is written, *When we see him, we shall be like unto him.* Then all the Eugen Powers of the Soul in their Primary Glory will act, and discharge whatever hath clogged, and been a stop to their superior motion, having new spiritual faculties and members to work withal the mighty Deeds of God. Indeed then there will be no more complaint, that the Eye is blind, the Ear deaf, the Tongue bound, the Arm short for marvelous things to effect. Now then from this considerable teaching word, consider what we are to follow on still for : till with this perfect Medicine, and all Sovereign Potion, we are enriched by free donation. Ah Lord ! for this remember us who have sought this rich Grain, and Eye-Salve, wholly and fully.

April 7.

April 7, 1678.

*The Blessing.*

THE greater part of this Night, I passed  
in a high Spiritual Contactione with  
the Mystical presence of that immense good-  
ness seen; wherein the Spirir-Life Essence ex-  
isteth. But before I could draw in all Spirit-  
ual Forces and Powers, for the vivifying  
and chafing the Life-Blood of the interiour  
Man's Will and Mind, I had somewhat of a  
deep conflict, with which I encountered, be-  
fore I could reach into divine sensation, and  
feeling touches from the invisible Body. All  
which had been suspended more than usual,  
which was my grievance, of which I did  
much unburthen my Soul, in a silent way of  
Praying, that was in heaviness through many  
Temptations, and I much pressed to be de-  
livered out from them. Remembering that  
was one of Christ's Petitions in the Lord's  
Prayer, not to be led into Temptation, but  
if it be, then to find an escape out of it.  
Which now was experienced, by a mani-  
festation of a Sumptuous-Chair, let down  
with a Person setting in it, with a Crown  
upon his Head, very Aimable and Glorious,  
reaching out his Arms, calling to come, and  
to

to prostrate before this Mercy-Seat, from whence I heard the blessing pronounced, saying, God, even Thy God, \ give thee of the dew of Heaven, and the precious things, out of the everlasting deep, and let People serve, and Nations bow down to the rising-Star, that over thy Earth shall have Dominion. This was both amazing, and consolating after my Agony. Drawing me up, and transporting my Spirit into an excessive sweetness of Love's freedom with him, whom I had seen in Vision. From which my Spirit found all liberty of Speech to Echo to this Love-Salutation back again. So that my Night was turned into Day, and my Heaviness into Joy.

But now the great concern is, how to keep up in a raised divine posture of Mind, answerable to the degree of Light and Revelation given in. For it is shewn, that is it, which will entail and make sure this great blessing. And the Holy Unction did give further Counsel, To present the Father, (who doth set now upon the Mercy-Seat) with an Abel's offering, to wit, with the firstling and fat of all the Flock; that is, to be found in the field of refined Nature. This verily will commend us to God our Father, and give us favour with him, so as we need not matter all Creaturely unkindness. If Zeborah will us bless, and be our countenance, it will be Jacob's Enough, to which alone let

let our Faith stick. For there is very much in it, as the Holy Ghost shall make out the property of Blessing, in all its various out-flowing Powers, according to these particulars unfolded.

As First from the Dew of Heaven falling down, to enrich and make the Seed to spring; which under the binding Earth doth lye. The Cœlestia mist is that, which makes the inward Ground to thrive and multiply to the Thousand-fold; as Abraham's visible increase of Cattle, and Goods were; which grew to that abundance, as the Places were too strait, where ever he went, to contain them. Even so it may be considered Spiritually of this degree of Blessing, upon whom it shall rest. This internal Frame, and Model, has confined within this form of Corporeity, will be found much too strait: for the out-birth must depart and give way; that so the strife may cease, and full enlargement may come in, according to the utmost bounds of an Abraham's blessing; which was so excessive great. Figuratively, let us know and understand the line of Blessing, that it should run in this Age far more exalted, as we shall come capable hereof. Now let us enquire, What will qualify us for Blessings of this high Nature and Degree, that we may not be the Tail but the Head, in all Rule and Authority over the Nations within, and the world.

*World without?* The way and rule, which the Holy Spirit hath prescribed for it, is Obedience to the law of Faith. Whose precepts run the Soul upon the Ground of all-sufficiency: Nothing less, than God's all-sufficiency stands before its Eye; resting upon that Omnipotency, that calleth those things that are not for to be. Which faith not in the Heart, how can this be? That a dead Womb should bring forth a living Seed, or the vile sinful Body be made pure, and unrebukeable, nay, *Angelical* and *Powerful*? For to them, in whom the law of Faith is written. What is it, that shall be impossible, if they decree any thing in this spirit of Faith, Almighty Power, is at hand to make it good. If they will to do any Miraculous Cures, either Internal, or External, it may be effected, by keeping to the exact rule and method of this highest degree of Faith. Which hath been sunk down so deep in Nature's Ground, that it is incredible, that ever it should be brought up, in any form of activity. But the Earth shall not always cover her slain, for the Celestial-Dew, shall make this dead Faith to live in Christ's raised Body; and yet do wonders again in those, who are of the Sealed-Number.

Then ~~the~~ Second qualification in order to the obtaining this high degree of Blessing, is the pure working source of Love, that



boyls up like a Pot of perfumed Oyntrment : this carrieth a strong force indeed. For nothing hath greater Power with God the Father, than the strong melting Fire of Love, which over-looks all checks and denials, being resolved to pursue the Blessing. When Isaac put Jacob hard to it; to have a confirmation, whether or no, he was the right and first-born Heir of the Blessing ; The great vehement Love, made him plead and stand to it, and over-look the difficulty of a seepulse from his Father, and thereby he supplanted Esau in his Birth-right. Likewise again, when he was proved the second time, if he had not wrestled hard, and resolutely, not to let go his hold, till the Blessing was again confirmed upon him, he had lost it. Thus through the continued pursuit, he conquer'd all. Which the Holy Teacher hath called up for your example, not only to be strong in Faith, but ardent in Love. Which hath so much of God's own nature in it, as it overcometh all things. So that it may be said, what resistance can be made against Love, that is pure and unfeigned? It dissolveth the very Stone, where-in all Powerful virtue lieth. It enters where nothing else can. It is a Spirit-flame, that can ascend, where the Mine of ~~Treasury~~ doth lie. Our Lord Jesus Knew the great ~~mischievousness~~ of this Love, when he prayed that

that the Love where withal, the Father did love him, might be in them, who were given unto him, for that would be of mighty Potency. Therefore to whom ever it is given for to love much, such will have the greatest share of the Blessing. Now by all this, our Eyes may be opened to see, what will necessarily qualifie us. Whereupon we are exhorted to mind, and look into it, and to examine whether or no, we have this high provoking Love kindled in us; which may mingle with God's own flaming-Nature of Love; so as to kiss each other. Then may

be concluded, this may be the time of Love, that whatever we ask, we may receive. Oh happy were we, if we could arrive to this vehement strong Love, Faith working with it wisely, maintaining the Furnace, that may keep it up boyling. Truly it is evidently shew'd unto me, that this hath been the great set-back, and let in the rising of the perfect Love, to wit, the Water-floods that have so often quenched the Furnace, so that we never could keep up Love to its boyling height. Sometimes in the heat of a *Love-Passion from the perswasion of the Holy Trinity*, it may force pure Love from us, then cooled it is again, as sensible objects and things do come in to smoother the Life-flame. So that till the Love-fire does get the Mastery, we must expect to be

be great sufferers, and thereby the Blessing sought will be still prolonged, till Love gets the Victory by *immutability*. But now what is to be considered for our help in this respect? Shall we always subject be to this Mobility and Life-extinguishments, and Love-coolings? No: the Ghostly Comforter hath proposed a remedy, if we can give to him, our Eyes, Ears, and Heart, then we shall have his Love shed into us, so as to see it a bubbling-spring. Now then it is given us, as in a Glafs for to see, what will provoke, and raise our Love to this high degree of a Nuptial-tye, which never can be loosened, either in Time or Eternity. Oh! What shall be able to separate from the Love of God. ( Now observe the Emphasis ) that is in Christ Jesus? This is that, which tieth the knot so fast betwixt God and us; that there is no loosing of it; because his Blood-Life is so shed into our Nature, and doth gradually change us into his perfect Humanity. But this Birth comes on by degrees to the Unity of the Faith. While it is young, wisdom and care must be taken for to hide it: for there is a great confederacy in the Herodian-Kingdom to root out, and destroy it. ( This the wise in Spirit do foresee.) If preserved till unto full Age, then this Love-Birth will undoubtedly be a Conquerour, and will come and Reign, till no more an evil Spirit be left

to offend, throughout all Nature's properties. But during this state of Infancy, warned we are, (as Joseph was), to fly out from all, that would kill in the place of breaking forth, and growing up, and to make away with this Heir. Now the Virgin-Mother of this Holy-Birth is all tender, to fore-spy any Conspiracy, and it always gives its own Natural, and Celestial Food, that it may be nourished in the Wilderness, till the time, and half time is accomplished. Then is it to go forth in Strength, Power, and

rice: and then we need no *Herod*, or *Pontius Pilate* to fear, because raised above their low Sphears, impowered from God-Almighty, to possess the Blessing of the everlasting Kingdom, in Peace, Joy, and Righteousness. As our Lord ascended into Heaven, Blessing his own, whom he left in the World: Now again, he is to descend with all, and every Heavenly Blessing to bless all those in whom this Love-Seed hath been tenderly cherished. For this the Holy Spirit hath now left with us in charge, to watch over it, as Joseph and Mary did over Jesus during his Minority. Because this is the Seed to whom only the utmost Riches, and fulness of every Blessing in Heavenly or Earthly places doth belong. Thus in the way of divine Rule, we are still to go on, and not as impatient to think it tedious or long, but wait for this Birth of

of Love in us, yet to grow more Mighty and Strong, to enter us into the very essential Being. *Wherfrom we may command all, and every kind of Blessing.* Thus in Blessing, we shall be Blessed. To which, O Love-flame, bring us up above all Seas and Floods, that would it either kill or quench.

*April 11. 1678.*

*The Lamb's Warriors.*

**T**HIS WORD given by way of Counsel to us was : Come, come, and hide within the Bridegroom's Chamber. For Vials upon the outward Court, and Whorish Principle are upon pouring out, hast and fly away from whatever of this ye do feel in your own properties of Nature, stirring, and in this respect do you hide from your own Flesh, for that is all treacherous. Therefore be ye sure to run into the secret Rock-cleft, that is very near to you, nay, *in you.* For destruction and waſt, are determined upon the goodliness of all Flesh. Then had I a ſudden prospect, of a great Train of Bodies, that gave a luſtre, and mooved with ſuch ſwiftneſs, as no Horſe could keep pace with them. And it was ſaid, *These are they, that ſhall fight the Battles of the*

Lamb, and bring him to reign on (and over) the Earth; that all Kingdoms, and Nations, may serve him, as appearing in his Saints.

April 13. 1678.

*The Nest-Hunters.*

This Night in the Sleep-Magia, I saw several Nest-Hunters that searched the common Hedges and Trees, that were reachable, the Birds so soon as they were Hatched, to take them away. And when they found Eggs only, they sucked them. Such were these ravenous Birds of prey, though in Corporal shapes. Then was there a Cry from on high, saying, *Thus it will be while any build their Nest; where a common thorough-fair is, that is not raised above the stature of a Man. Consider the wise Eagle, that buildeth on high, where the Vultures Eye cannot spy.* This may be very fitly applied, to this our present State. Which thus was explained; That every pure motion is as the offspring of the Heavenly Being, and it from its first conception, a warm Birth; Nest must have, where nothing may disturb, scatter, or disperse it. Which will be in peril hereof, if placed in the highway Hedge, which doth present the common thorough-fair of the Mind: The

Nimrod-

Nimrod-Hunters will certainly take, and root out every sublime Cogitation, before they are perfectly winged with Power to fly up to their Author. Therefore wisely we are cautioned, Eagle-like to build on high, above the stature and reach of the Man of fallen Reason, whose arm will be too short, to reach those Holy Faith Conceptions, which are hatched on that high Cedar-Tree, which in Christ, who is the rich Ground of Lebanon, doth grow above all those Shrubs, and wild Plants of profuse imaginaries, that so hurtful are. Therefore evermore lodge your thoughts on high.

April 16. 1678.

*The Essential Matter of the Universal Blessing.*

This considerable Word passed through me, as I was longing, and in an eager pursuit to find God, and to loose that which was not capable of such unconceivable Purity and Glory, abiding in this Mortal frame, which is compacted together of sensitive parts. Now it was cryed in my hearing, *What can retain God?* Nothing, verily but the New Heavens framed in Man's Nature, all Spiritual, descending from the Eternal Element,

Element, for congealing such a Body, as the high Spirit of Eternity may move free, in supernatural faculties: for no such Schism is to be in the Body of God. This is that wonderful Creation, that Jesus Christ will work forth, through the Holy Ghost, in those, who would ever live in God, and forget the earthly self. Now then we are Counselled to cherish that rising Birth of Love, that would reach, and bring us to this Principal-Dignity.

The Spirit did also further shew, that in this *New Model* the Essential Ground of *Universal Blessing* is existing: for what else can *Bless* till leavened it be, all through with the rich spice of the Deity, for a thorough Change in every property of the Soul. This is that, which must renew Nature, into its Primeral Beauty of Wisdom and Perfection. Nothing can do it, but what open is from the deep Original-Ground, from whence Spirits are generated in Angelical figures, for the bearing a very God-like Signature. This is the Essential matter and substance, of the *High blessing*. This is the substance of the most High blessing, which we are directed to, as the root of all Eternal matter: from whence the Tree of fruitful Blessings, in all their distinct and various operations, doth successively act forth. For the bundle of Life, and the Treasures out of Wisdom's Ocean, may

may be commandable, when God in any one sh all introduce this high Nature, and sow in pure Essences. That which may work through every part, for the over-cloathing it with excellency of Spirit, as with its covering. Which the Lord will grace the Birth of Love withal: For the revenue of Love's Blessing will come then into our own Hands, that we shall have the Power of disposal. As the Father did commit all Power to the Son, who through suffering had learned Obedience: so we being found after his Example, may derive such high credit from our Lord Jesus, as to be found Incorporated, and Dignified in the very Life-Essence of this our Lord Jesus Christ.

*April 20. 1678.*

*Redeem the Hour.*

This Morning this Word sprang in me, saying, *Time's Mystery will shortly be finished: for the half hours Minutes are running swift.* Who so then are wise will redeem the Spirit's day, before the Night of great Tribulation come upon them. It is meet to know, and understand, what the Lord is a doing in this day. The blind in Mind, and the gross of Heart can see nothing hereof: but where the

the Eye of the Mind is clear, and the Heart purified, they will come to know before hand great and secret things, from the Counsel of the Lord. But then the Holy Spirit does give caution fully hereunto, to attend for continual enquiry. Since that is all necessary, for seeing into what lyeth beyond the reach of all Mortal sense. The Heaven-born and Illuminated Spirit is apt alone to lay its Ear to hear, what will still be spoken from the Lord. Because by the *out-spoken word* into us, we do in Spiritual nature attain to the perfect Measure and Degree thereof. Therefore it is the concern of our Superior Life to wait hereupon: as the outward Man is in daily Labour for his food; so we for the getting in this our Eternal Manna, our Life-food. For we well know, our strength will else fail, and then we are fit for no work in our Spiritual calling. Which neglect by no reason is now to be allowed, least the Night come suddenly upon us.

May 8.

May 8. 1678.

*A Call to the Mount of Divine Vision.*

A Call there is to the Exile to return into the secret Pavilion, where God only does appear, and does declare his living Testimony. For who else can have freedom of conversation from this high Sphear, with the perfect One. To which height of Dignity, some out of this gross Earth called out may be, as Companions for the Holy Trinity. But then we must sue out a divorce from all Creatures, and things that are mean and base. Because the just One will appropriate to himself all that is in the Mind and Will, there the Tabernacle of Witness is all-powerfully opened. Therefore there is an absolute necessity so to do, for such, who would maintain intimate Friendship with their God : they must keep from all and every defilement, which does readily cling about the Spirit of the Mind. This by experience hath done great injury to the espoused Soul, upon which Wisdom hath uttered her Voice, Crying through me, and saying, O ye foolish of Heart, when will ye be of such a perfect understanding, as to foresee and avoid the dark and slippery way, which does lead

lead from God's Mount of Vision. Behold and see, the Tabernacle-Lamp is set for light, that so you may see your way, and be guided back again to the most Holy Place of Purity. For this know, ye cannot blossom nor be fruitful, without ye still abide in God's own Sanctuary, whereby living Waters did ever flow thereupon to make it fit to grow.

Then after this Word, there was a representation of a Person, in the visible Firmament, walking there all Aethereal, Pure, and Bright: But while I fastned my Eye upon it, it descended, and as soon as it came into this Region, the same that appeared so Cœlestial, was changed into a Terrestrial Corporeal form, like to the Inhabitants of this World, but soon after the same ascended up, and walked in the Air, as it was before all Aethereal. When I came to consider it, the meaning hereof was opened unto me, by the present Comforter, who after the way of Spirit, gave it thus unto me. That this clear and Aethereal Body; that in the Element did appear, was for this end shewn, to convince us of that high, and pure Region, or *Eternal Element*: Whereto we should Ascend, and therein have our Walks in a pure and uncorrupted Air, from the super-Cœlestial Heavens: for that should be every our settled Place and Home.

For this Vision did present our own Figures

*your figure better suited and  
more agreeable to the vision of  
the spirit, than the other, which  
was more like the common  
fancy of men.*

in a new Cœlestial Body. For this hath been experienced at Times and Seasons, when the Mind hath been drawn out from all low and Terrestrial things, and suffered nothing of this outward Principle so much, as to touch it. Then immediately it hath been overcloathed with the one Pure Element, and all in Light evironed : though it be yet, as to the outward appearance still in the form of a Mortal Body. Which cannot hinder nor prevent the Spirit of the Mind, to pass away in its own Incorporeal cloathing, to its Eternal Æther. From whence it came, thereto it will be often ascending ; When once it comes to know its own high Consistency, from and by which it may take its flight. Which is revealed to be these Powers, that the Spiritual Body is compounded of, and are hid within the Natural.

The First is a Potency of Will, that is so resolute for Conversation, within the Circle of the Pure Element, with the Holy Trinity, that it will admit of no contoul, but can resist and put by all subtle drawings down, and drivings back, from its Father's Mansion, fixed in the Heavenly Region. Because it knows, when ever the Will-Spirit has been prevailed on by the Wiles, and Insinuating Powers of Darkness from this evil World, so as to fall in, and to beat Amity and Concord with it: and accordingly to fashion itself

self, to the course, and manner of the Inhabitants of this World; What Internal Soul-sufferings it hath been under, which none can discern, or judge of, but those who have been Spiritually exercised therein. Whose lot and gift it is to be admitted into those free, and high Familiarities with the Holy Trinity; For such to come down into a low and Earthly Conversation, is a great aggravation of Trouble and Sorrow to the Spirit, that has had its walks with God, in the Light of Life. Where all Joy, Peace, and Tranquillity, do surround as a Guard.

Now the Other Powers that do help to wing the Soul, for its Bosom-rest, are *Faith*, and *Love*, they having the Eternal gifts from the Æthereal Region, do mount with Mighty force the Potent Will-Spirit, into the Cœlestial Harbour. Which doth so Clarify, and put another Form, and Transparency on it, so long as it abides there. It perfectly finds its self fashioned into another Image, which does most suitably agree, for fellowship with the Supreme goodness, and the Holy Train of *Just and Perfect Spirits*. And again to the *Qh*, who is able to set forth the Glory, and Excellency of such a Transportation as this, when the Heavens shall bow, and as a Terrain be drawn about, enclosing round the Holy aspiring Mind, which is all filled from the Fountain-head of Springing Joys; and

and unconceivable Pleasures, ( as the taste or first Fruits of what will be the constant Food, Portion and Habitation ) from the refreshing Glory of God, opening in the Life's Center. Which as an Ocean-Sea will flow to cover and drown the Gross, Dark, and Earthly part, that nothing thereof may be more a Trouble to it.

But it may be Quieried, *Who and where are such, that can be with the bright Heavens in such a high degree, thus involved with God, for any duration of time ? or abstracted with God from all of this Earthy Region ?* In answer to this : It is no new thing, but what has been Witnessed in foregoing Ages. A cloud of Witnesseſſ is recorded hereof, in the Holy Scriptures, as *Enoch, and Moses, Elisha, Elias, Isaiah, Daniel, Ezekiel, Steven, Paul, and John :* They were caught up with God to see, and hear, what the invisible Heavens did shew. From which they did give forth all their Records, from clear Sight, and Inspiration. Upon which all the Holy Patriarches, and Prophets, and Apostles attended. They neither framed nor formed any matter, but as the Holy Ghost gave it unto them, knowing no other Ministry, but what was immediately dictated unto them by Vision and Revelation. They were contented to be dumb and silent, till the Lord gave them Words, fresh Words, from time to time to

M.

utter

writer. They who were called hereunto, were not to go off their Watch-Tower, but to keep to their undefiled walks, where the Spirit from Jesus meets with a full-lading of all precious Truths.

But it may be further Objected, There is now, and hath been a long season, a mighty stop to the running Streams of these Revelations. If none should Preach or Minister out of the old Store, there would be a Famine indeed, throughout the whole Earth, and barrenness and deadness would be the effects of such silence. As to this grand Objection, Mind, and give Credit to that Spirit, which hath not ceased to reveal God's secrets, and to give forth to the pure in Heart his Counsel. Which was this; The former Words and Testimonies given forth by inspiration have been, and are of sacred use, as the Spirit shall them open, and expound, and take up a fresh the deep Mysteries therein hid, for to unfold. As the Holy Scriptures themselves may be divided into these parts, Historical, Doctrinal, Prophetical, Allegorical, and Parabolical. Wherein are included such Mysteries as will puzzle any, Nay, the highest light of Reason and Wisdom of the whole Creation, to find out; till the *Holy Ghost* be poured forth, for the clear and right sight, and understanding of those wonderful Lectets, that by obscure Similitudes are set forth. Which are as a strong enclosure

enclosure and seal upon them, till the Spirit be poured from on High, to give the true Sense and Knowledge of God's own Mind in them. As there are Prophesies contained in them, that are yet to be fulfilled, they are not to be neglected nor despised, but owned, as the express of God's Mind; that is not to be shut up, nor confined, but enlarged upon by the same Spirit, that did in that day inspire those, who were anointed hereunto: And is now again present to open the rich Bank, from whence those first *Fruits of Revelation* were drawn forth. For there is yet a vast Treasury behind, that is to be fetched out: but by whom? — Not by any common Spirit, that would both a Heavenly and Earthly interest drive on together, No, My Lord hath said it again, and again, it cannot be. That any such searcher can be meet to enter into those unknown depths, is all impossible, but such Spirits, as can hereunto wholly addict themselves: And withal do find some mighty Drawings, and Instigations, from the Supreme working Agent, that would employ them in this high Ministry. And therefore he does make choice of those, who are Vigilant, Constant, and Vehement in Love, and carried out beyond all Faintings, Discouragements, Fears, and Dauntings, as not caring to give offence to Earthly awing Spirits, which Iron Bar upon

M. 2

this

this account, he must be resolute to break through. For perfect Love rideth over all fear of this kind. Which like a *Saphire* burning Stone goeth through a Mountain of Earth, and as Lightning burns up all Briers, and every thorny Shrub, that in its way does stand. For of such a resolute Spirit, the Lord's Holy Seers and Prophets must resolve in themselves to be : Or else trust what in Eternal Counsels and Secrets, can from out of Wisdom's Treasury be intrusted with them ? Who requires the whole Bark of the Mind, as knowing, she hath rich Goods enough to replenish it withal : and likes not, that the Soul, ( who to this high Function is set a part,) should take in any trashy or light matters, and concerns ; for that does make Confusion, and a Wrack in the Mind. For by known experience, it raiseth the Dark Mists, and Muddeth the Chrystial Glas, through which we do see Eternal objects and things. But the *Crowds and Noise of this Earthy Camp*, do put a stop to the Inspeakings, and Eternal Sounds, which are sent forth from God's Throne.

Now by all this, the Spirit and Word of Truth doth unto us shew, what is required of those, who are to be Stewards of the Heavenly Mysteries, and who are to be lodged in Christ's Bosom of Revelation, as his Friend and Bride, to renew a fresh stock of *Light, Wisdom,*

Wisdom, and Understanding, for the compleating what is yet behind. The reason, why we have stuck at such a low stature in this matter, is because we have not kept up to our Æthereal Region. But according as the Vision did shew, have often dropped down therefrom, as notable to keep our Saphire-Habitation, till such time, as our Natures were so sublime, as nothing of this Earthly-Climate could be able to change, as to the Face and Purity of our Minds: or any Corrupted Soil deface our Heavenly Image. For thus it was with our Lord Jesus, who is set forth for our Pattern: From whose Spirit, we may be raised to this high Degree, as to meet him in this pure Element, in the Heavenly place to hear and see wonderous things; if we are contented to trust our selves beyond the Shadows of what in common hath been feen, and to commit our selves to the *safe conduct* of the Spirit, and so to lanch with him, into that unknown Circle-Element, where only Pure Eternal Saphire-Spirits do appear, and do only declare matters of high and Eternal import. Which puts a Divine and Transparent Beauty of Holiness upon each one, who are hereto carried up. For as Earthly Inhabitants do Smell all of the course Rudiments of this World, and are black and deformed, from the intemperate Element, to which they are Subjected.

M 3

So

( 166 )

So behold and see, you would among these obtain a high and more excellent Degree of shining Purity, by something of that Spicy-Element. O that some one, or other, would adventure, upon the terms Specified, to give a new Probatum in this last Age.

May 10. 1678.

*The Key of the Properties of Eternal Nature.*

Being waiting this Morning in my Spirit, for some fresh Discovery, and Visitation; all being quiet and still within. I then saw a Place, whereupon was the Engraving of a Key, held by the Form of a Hand, and there was Written about it, *This is that, which has Power to open the seven Properties of Eternal Nature.* The Engraving was so plain, as I could read it, though my outward Eyes were closed. Ah Lord! Open this deep thing, and shew it in its own Simplified meaning; for sure there is much in it.

May 12.

May 12. 1678.

*The Mountain-Seal.*

This word I had further given me in upon these Properties. A great Mountain of Earth does yet lie upon them, and before them, therefore it is impossible for it to dissolve away. Grudge not therefore thy time here wholly to spend, and fixedly here stand, imploring and calling upon Great Jehovah, (from His great Name Engraven within the Table of thy Heart) then may you see it rend away, as Joshua did by that Name Jah, divide Jordan's Floods, and so make this Mountain to pass away: That the Key may come to reach the *seven Properties*, which will surely bring to the perfect Restoration.

May 15. 1678.

*The Interpretation.*

THE Vision of the Key, which openeth the *seven Properties* of Eternal Nature, was to me explained, from the spring of M 4 Wisdom,

Wisdom, and Fountain of understanding. For which I besought with great earnestness the immense Goodness, for that Spirit which might sound the depths hereof. Whereupon this Word was ministred, *Where Truth is found in the inward Parts, there I will cause to know Wisdom.* That is this Key that doth lie hid in the hidden Mind, that only can unlock Eternal Nature, which hath lain as a Mountain-Seal, fast enclosed, and shut up under Sin's defiling Nature. Therefore all need there is, for the calling up the high Counsel of the Holy Trinity, to make this heavy Mountain to pass away. Which is that dark Form and Body of Sin, that does so vigorously exercise its adverse properties, in Nature's depravities. Which while they be in their active force, the Superior Powers of Eternal Nature are as over-clouded and extinct.

Now the Holy Inspirour does proceed in this method: First to shew what are the *adverse Properties*, which must be brought to an Annihilation before the other can break forth. Our strange introduced Birth hath the Essence of all evil in it, opening from a dark Ground: from whence our degenerated Nature does put forth many evil Properties, as Harshness, Wrathfulness, Bitterness, also, Envy, Malice, Hatred, and Strength of self-Love towards the pampering

ing

ing up this strange Monster, in the Pride and Vain-Glory of an Earthly-Life, in Craft and Covetousness. These are the first Fruits, that do put forth themselves from the dark Ground of Dying, and Temporary Nature. But this we have not only to do withal, for to put to Condemnation: But other Qualities there are, that are to be Purged out of all Nature's Ground. Though these Qualities are of a more seeming good, in Relation to a God and to his Holiness in Worship, yet here they must come to the Furnace-Tryal, before the Judge of the inward Court, that is yet in the Mind to judge betwixt the Dead and Quick Essences, and to search out, what is alive at the Root, and what is dead. For it is a considerable thing to know, from what Center all divine Worship and Services, that do pertain to a Holy Convocation, do proceed. If only what may be learned from outward Precept, and from litteral Knowledge, ( though taken from Scripture-Rules) it may prove but Formal and Dead: Imitated as a Picture, that has Figure without Life; and so numbred may be, among the Evil and Unfruitful and Dead works. Because, if searched into, they issue not from a fresh Fountain-Spring, that the Unction of Wisdom and Light is to give by fresh and new Operations, as waited upon Day by Day. Therefore we are to

to try all Speakings, Prayings, and Offerings  
 in Sanctuary and Church-Assemblies. For  
 thus it is shewn in the Glass of the Spirit:  
 who is come all of this to lay open, that  
 so we might not still lie under a Spiritual  
 defraud, to raise the living Temple of  
 the Lord's Body, from a dead Foundation;  
 as if the Hand of the Almighty Power were  
 altogether restrained, and shut up from these,  
 who are his earnest Seekers. No, verily  
 Stores and Materials, that have not yet been  
 visibly seen, will be given forth to those, who  
 are elected for to repair Mount-Sion's To-  
 bernacle. They shall, as in the days of So-  
 lomon, have all in abundance from the Hea-  
 venly Country; and Region, wherein all  
 Precious things are contained, to Build and  
 Beautifie the Places of God's Residence. And  
 no need or use there will be made, of what  
 looks old, and as a Flower is all wither'd,  
 and decay'd. For from the deep rooted  
 Stock of Life, whose Ground purged is, and  
 from Heaven's Dew is moistened, may be  
 expected a new shooting forth in fresh Co-  
 lours, Beauty and Glory as the old may pass  
 away. This and this only will make out  
 and give proof, that the quick Stock of the  
 Immense fulness abideth here: and the Holy  
 Teacher hath advised this, that a mighty  
 Degree of Wisdom, Light, and Knowledge,  
 surpassing what has yet been, will rise and en-  
 crease

crease upon the *Temple-Builders*. Therefore God will, for the bringing in of Stability upon this New Model, and High-framed Piece, that without material Hands it shall be brought forth, not only to Men's but to Angel's Amazement. Nothing beyond this Wonder will be seen, for God to become the Tabernacle of those, who are fallen into Polluted Gross Forms, and that in a visible Body of Transparency. This is yet to be known and manifested: and that which must magnifie, and aggravate, and highten the Glory of this Mystery, is, that this Change will come upon some, while yet alive in the Mortal Body, to turn them out of a Fleshly Corruptibility, into a Vehicle made up in all perfect Spirituality, for subsistency with the Holy Trinity. Who after this manner the *New Jerusalem*, that hath been seen in Vision by *John*, and others since his Day, will now perfectly frame. By fashioning those dark and coarse Elementary Forms, into *Aethereal Pure* matter, that may abide with God, without Shame, and Contempt; because Transfigured as the Lord Christ was upon the Mount.

Now the Holy Revealer of secrets, doth further shew how this will be brought to pass. Which will be only by awakening the *Properties of Eternal Nature*, that have been intom'd and butied under Dying Sinful Nature. But, *What, and who, is sufficient to stir and*

and raise up this invincible Power, which pertains to Eternal Nature? may be Objected. It is answered, that deep calleth upon deep to open the shut-up-Properties. Which is the out-cry of our own Eternal Spirits, that are enclosed in a strange and dark Nature, and would break through it, and come to rest in its own Element. And if the Will-Spirit does go forth with all its force, Power and Might, it may be all-effectual to enter the Cabinet, where the Deity doth lie hid in Simplified Nature, that is without any mixture of Corruptibility. For know, God will never resist what is of his own, which is part of his Essential Being, that cannot longer bear to be disjoined from its Originality. Because as it is a Naked Spirit, having no Cloathing of Power or Might; while thus it abides distinct, it suffers much by reason of the want of those adjunctive Powers, concurring and incorporating with it; being set upon and encompassed with what proceeds from the old Natural Sin-properties, which are Strong and Potent, to cross and thawrt the enlightened part of the inward Man. There fore the Eternal Spirit in us knowing upon what disadvantage it is, cannot cease to Cry, and make out for more Strength and Aid to come in, to overcome the Mighty, that will give no liberty, but will still bind the Will-Spirit under Oppression. From hence, we are made

made to consider, what may help, and loosen it, from this Thraldom, and *Egyptian-Bondage*, that it is evermore subjected to, while it remains in Nature's depravity. And truly the long experience we have had of the Impotencies that do attend us, being still crushed and born down, as occasion is Ministr'd, doth abundantly convince us. For who can yet say, that all of this World is overcome, and all Rule and Authority brought under the Kingdom of God? It is yet (Alas!) Come so to none, as to bear the Scepter of Royal Sovereignty: If it were, the Fame thereof, we should describe not only by Words; but Deeds like Lightning would run through to the utmost ends of the Earth. Far be it from us, then to rest in any of those ascending Degrees: But let us still make forward, and pitch our Eye upon the seven Throne-Properties, that only can in-state into the great Dominion, that will be limited to no Creaturely Impositions.

*But is it so, Cryes the Spirit, that hath been so long Bowed under, and Yoked unto Decriped and vile Corporeity, That such a door of Grace and Hope is set open, to pass out of the old House of Nature, and our Eternal Spirits therefrom to break away to the seven Spirits that stand before the Antient of Days? Oh, what then may we conclude will be done for us, who have been so long in old de-folate*

solate Nature: all do lie in our own Eternal Spirits *untackling* it self, and breaking through Mortality to reach that deep Center, where the seven Properties of Eternal Nature do lie did. No other Trumpet, nor Cry, can them awaken, but the Shril, Clear, and Pure Sounds and the Piercing Groanings of our own Spirits, that will fetch up the disappeared Model of Eternal Nature, after the manner, as the Lord raised up dead Lazarus. This the Holy Ghost hath given in for Truth, and now leaves it to see, who will be provoked to pursue these Rules.

But now let us in the Holy Spirit's Light, and Knowledge define and make out, *What these Properties of Eternal Nature be?* That so we may understand their great Magnitude for defence, and their Fortitude to run the Soul up above, and out of the Serpent, and all of old Natures envy. Against which is required, that which is impregnable: For we must expect all the force and might that Satan with all his Legions, can raise in his dark Principality. For it has not yet come to that touch and proof, so to throw him out, as he can find no more place, nor can see any of his Shape in the New Nature. Therefore the Trial will be, when all that, in which the Sinful Properties were enkindled and fastened upon, shall strangely dissolve and

and melt away: and another Incorruptible Body, in the room thereof, where no Sin can live, be only made to appear for the Heavenly Properties to be Manifested in it. But first it will be requisite to Denominate the opposite and evil Properties, that have stifled and kept down the good.

The first that may be considered, is the thick *Darkness*; that covers and binds the Eye of the Mind.

The second is a Wrathful Spirit of *Bitterness*, that is easily and soon provoked.

The third is *Haughtiness* of Spirit, in Priding and Elevating it self, in what is Confusion and Shame.

The fourth *Self-Love*: Engrossing all temporary Riches, and Honour, for its own Propriety, both in relation to the External and Internal.

The fifth *Unstableness*, Mutability, and Changeableness, apt to Waver and be unsteady for want of sound Judgment.

The sixth a *Rash Heady* incorrigible Will, that runneth out it's Force, Strength, and Might, into all Mortal, Vain, Frivolous, and Unadviseable Things and Essences.

The seventh *All-Incredulity*, Infidelity, and Unbelieving, as to Eternal things that are not Consonant with Reason, and Captivated Sense.

These seven Properties are so deeply ingrafted.

grafted into Nature, that they are very hardly to be severed. They would live in Time and Eternity together. From these Heads go forth all that is called Sin, and the evil Consequences of it. Which hath banished us from God's Face and Habitation, and we are thereby turned into a Course and Mean peice of Corporeity. So as to our visible Image, we cannot be capable of so much, as the inferiour Order of the Heavenly *Created Dignities*, as to have any Conversation with them, much less to come to the plain and open sight of the Holy Trinity, as environed with Majesty and Glory. While we are in these Natural Properties, we can never hope to enjoy the Pure Degree of Spiritual Society. And although, these Sinful Essences may through some light of Illumination, be curbed and restrain'd from going forth into gross Activity; yet if the Seed of the matter be there, it will be a Cloud and a Partition-Vail, as was in the Figurative-Temple, betwixt the outward and inward Court. This true Glass the Spirit hath now put into our Hands, that we might take a view, as we are found in the Nature of these vile Properties, though kept under check and controul, yet the Root and Spawn of them remaining, is enough for that which is so perfect and immense in Holiness, to deny those freedoms of access.

and

and Fellowship, till we shall put on those new-fashon'd Robes, which Heaven's Inhabitants do wear. Which doth give reverent boldness to come up to the Saphire-Throne, where the Deity does appear in amazing Glory, to fill and satisfie every such Translated *Enoch*, that has slipped out of the gross Husk of stained polluted Nature, into a new Creaturely Clarity: For, verily, it is upon good Ground to be suspected, that we have seen our selves in a flattering Glass, and have been thereby deceived. But Christ our Lord in reproof, did come very home to the *Laodiceans* in this matter, that thought they had arrived high, and were so enriched, as they needed nothing more, till the Lord did present a pure Crystal-Glass, wherein they might see their own Nakedness, and great Deformity: So well persuaded, and also even satisfied, are the high-grown Saints in this Age of their State of Grace, because got out and refined from the more gross and defiling Nature of Sin; not considering the Body, and springing Root of Evil still remaineth, that old Garment spotted with the Flesh: That nothing thereof might appear more, the perfect One has signified his Mind, that the old Bottle of Nature cannot retain the strongest Vigour of the Spirit's Wine, which is to be extracted to the seventh Number. And therefore doth not

N

spare

spare to tell us; that the very Heavens, which we have drawn as a shadow upon the old Fabrick of Nature, must depart away as a Scroll, that so the deep space of Eternity may open, and break in as a Sea, from which will branch forth the God-Essential Properties. Which are thus distinguished.

The first is *The Morning Day* of everlasting *Light*: upon which no shade of *Night* can mix, for to Eclipse the Temple-Glory, or any Mantle Covering be upon the shining Beauty of God's Face.

The second is all high, and deep smiling *Love* from God's Countenance, Amity without any frown: No cross line of Discontent is here to be found, but what makes for Friendship and Peace.

The third *Wisdom*; which is of that high Consistency, that comprehends all divine Secrets, and all Eternal Acts, foreseeing the events, of whatever it doth devise, create, and form from this inspringing Light. This Wisdom quits all Earthly craft with its sensible Species, and rational Operations. It is from a higher descent, and therefrom draws out deep Counsels.

The fourth is *All-Mighty Strength* of Almightynes: which when raised, and put forth, the whole Frame of all this Visible World must fall under, and be subjected to

to the stretched out Hand of this Power, which will magnifie it self in the Omnipotency of a God's Sovereignty.

The fifth clear and sound Judgment: which determines all things according to Truth and Righteousness, allowing no false Grains of partiality, having the single Eye, that seeth all things nakedly, and passeth Sentence accordingly, and which can suffer no fraud to infect it.

The sixth Liberality, distributing answerably to that goodness and all sufficiency that is inherent in us, not giving grudgingly, as from a self Propriety, that seeketh its own advantage and dignity, above its fellow-Member or Branch, that is one with him in the Tree of Life.

The Seventh and last Property is the Meek Property, that goeth forth as in all softnes as Oyl, that runs out in all pleasant gentleness, that is forcible to dissolve and melt down the harsh, bitter, wrathful Quality, and sublime and change it from its fierce Spirit, into a sweet Flexibleness.

Thus the Holy Ghost hath defined his own most excellent Properties, that we might see the Perfection of Eternal Nature.

Which may be restored to us Mortals, as we are impelled and made earnest here for it, and do pursue it most Vigorously. For if we can give credit to the Spirit of

Truth, it will be well worth our Labour, Cost, and Charge. For a Word or Voice did utter it self in me, *Oh! What arguments shall I produce, and where withal shall I persuade or incline the Heart, to give up all its old Earthly Properties, to Famine and Death, that they may cease from living at the Root?* For these must first be removed out of the way, before the Womb of Eternal Nature can bring these seven Properties, that will figure out the express Glory of God bodily, as it was before the evil Essences of Sin were awakened.

But Objected is this, *that This which is described, is a State all desireable for the old Creature to be made new, after such a God-likenesse as this is, but the way to the accomplishment is so severe and hard, as it carrieth an impossibility with it.* Answer, True, it is, saith the Holy Ghost, to them who would save the Life of their first Natural Birth, that doth consist in original Sin, who have such favour and Love to it, as they cannot give up, nor divide from it, during their whole Pilgrimage. Here hath been the Univerſal ſticking: none have been able to go through the Eye of the ſtraiſt Birth, ſo as to ſeal to the Truth of this more excellent Piece and Figure, of Pure and Eternal Nature, with its Powers and Ornaments. Now then to the good willing Minds, and hearing Ear, that all eager,

eager, and fervent are for quitting the ignominious Nature, whence the evil Properties do put forth themselves, the Lord by his Spirit does greet such with these special Rules, to whom this Light is risen.

The first Rule prescribed is to keep distance, and avoid all Familiarity, with this strange introduced Birth, that hath flattered thy Eternal Spirit into the greatest danger; and it lieth in this, that the subtle Spirit, through the lawful pretences outward Nature does make, comes to hold the free Mind in captivity. But be at no agreement with that Life, that riseth no higher than refined Rationality. Do thou still question, and mistrust all it would perswade thee unto, for the Serpent's Treachery is verily in-got into it. Therefore be afraid to Partly with thy own Creaturely Being, as yet abiding after the Fleshly Birth.

2dly, Abide in this variance and self-disownment, be irreconcileable to that Nature, where the Sin is, that has occasioned all the estrangement from God, and be thou in a fixed Enmity thereunto. For if after forsaking and disownment hereof, thou fallest in with it again, and dost not maintain a perpetual hatred, both to Spirit and Nature, that doth bear Rule from this outward World, the Birth of Eternal Nature, will be forceably retarded and kept back. Therefore

fore in the third place; as advised ye are to rend off here, so to join and cement with that Spirit of Love and Strength, that hath declared these things to you; and that will help you then to ride over this Mountain of the evil self, that so greatly hath hindered the White-Lilly Body of Eternal Nature, from blossoming in all these high rarefied Properties, that the Holy Spirit doth verifie may be reach'd unto, if careful ye be to observe these Rules. Surely the Just and Holy Yea and Amen is to be trusted, and confid'd in for the wonderful renewing of this Pure and圣洁's Nature, wherein we may have our fill of God essentially, from an endless Fountain of Life springing. O Mighty Flood of Love, force out Spirits through all of the old Nature, that figured may be the Holy Ghost, in these his working Properties, that are to be revealed in the Holy Ones of God.

May 19.

May 19. 1678.

*On the same Subject*

His Word was spoken in me, saying, If ye can fast with me from Mortal things: then will be given you to eat that, which will supply all of Eternal Nature's Properties, for which your Spirit is so perplexed to find them out. But for this, give place to the Fire-Engin; that may display its bright Rays for your conduct to that secret place; wherefrom they will be raised. Look steddyly with Faith's Eye, till the Lordly Power doth outstretch it self; a Vigorous Life to draw over that; which has lain under Death.

May 20. 1678.

*The Deifying Properties of Eternal Nature.*

His Word came with a fiery Breath unto me: The most high and perfect Rule is set before thee, ymble now it must so enkindle in thee, as to beget and bring forth the Deifying Properties: Other-  
wise

N 4

wife Light and Revelation hath not its End answered. Having heard, and learned the way and Model for the accomplishing this new rarified Being, for the God-substantiality to move in; Sure you are required to yield up, and comply with such weighty im-pressure's, and driving Powers, that do stir from the Love and Life of Jesus. Which is *as a Water-Pool to wash all, that is Polluted and Unclean, till no more blemish be found.*

Then soon after this, a Word sprung forth in me, Where thinkest thou the Mighty Engins of God's Power shall be Planted; that are to make such a Battery and Destruction upon, what Sin hath so Corrupted, and all of God's Purity Defaced? The Cry was then in me by way of Answer, *The Lord knoweth, who shall be hew'd out for it.* For the Number seven are firm and strong Pillars for new Nature to stand upon.

May 21. 1678.

*The Sea of Eternal Nature.*

A S I was waiting, I met with this Word from my Lord and God, Who ceaseth not to give Counsel unto us, to avoid the Snares, that every way dd lie, while we are waiting

( 185 )

waiting in this Corrupt Air. The Word thus spake. O' great Soul, and Mind, beware of Worldly soil: keep the inward part all refined; that God may open there his great Name, and be uppermost in his own Nature, as a floating Sea, for Light and Discovery. In which ye may know, as ye are known: for which draw nigh to That, which is ready to meet you in the Mind of Purity.

May 29. 1678.

*The Angelical Womb.*

IN the Morning-Watch my Spirit was called upon to hear, and attend, for what was yet further to be known, in order to the deliverance from the Polluted State, of the Natural Birth. I was shewn how greatly it did derogate from God's Creation, as Adam in his first Figure, and the Angels in theirs. I saw the Body and Matter from whence they did proceed, which was as a deep Eternal and bottomless space, all-flaming Breath of Air, which was said to be the pure Matter of Spiritual Bodies, and Schitrix of perfect Nature. Upon which came this Word, Except ye be born out of this Womb, ye cannot inherit the Kingdom of God.

God, Then it was cast up in my Mind, that the outward gross Image, which we now have, was not the form that God Created. Neither did he will the Propagation of Generation, in such away, as the effects of the fallen, and lapsed State of *Adam* did awaken. And therefore these Vile and Corruptible Bodies God doth not own, as his Make. But only that imprisoned Fire-spark of Eternity, that belongeth to the Essential Being of his divine Nature, as was known in Spiritual Matter and Figure before the World was. For the sake of which God became manifested in Flesh, that he might change it into Spiritual Matter, Form, and Power, from the inward Element, as the Fleshy is from the outward. And so produce the true Native Birth again, as was before the Sin, and Fleshy Birth was known. This is verily the great Redemption, that the Lord Christ will bring to pass. As he is born again in Spirit, under the Vail of the Flesh Form. And therefore the Word of Life, that can pierce through Flesh and Bones, and ask no leave to come in and go out, will be the mighty Operator hereon: And first doth give Light and Knowledge into these Truths, that our Spirits might know, this is not the Body of its Originality; but a vain shew, or shadowy Image, that is to be put off. That so a perfect Figure may naturally, and

(1687.)

and durably act God, to all agreeableness of  
Spiritual Mindedness.

June 1. 1678.

*The Fire-Seed.*

This Vision was in the Night,

There opened a Gate, wherein I did see  
the perfect growth and flourishing State  
of all Plants, in various Appearances and  
Colours. And my Self, and another Per-  
son walking near it, pressing to go in, but  
were put by. Saying, the Spirit has not done  
Sowing; what is still more to spring up in  
this hidden Region. Then was that Word  
ministered, *The Sower and the Reaper shall surely rejoice together in God's Harvest-Day.* Then  
did I see somewhat scattered up and down,  
like Fire-sparks, and buried in the Ground.  
By which I understood, the Spirit had yet  
his own Sowing time, which should pro-  
duce Powers infinite and various, answerable  
to the Fire-Seed sown.

With the same impression I went to the  
house before mentioned, and with much  
difficulty got in.

June 2.

June 2. 1678.

*The Interpretation of the Vision.*

THE former Vision did open to me again, concerning the Fire-sparks, that did appear to be in a Hand, that scattered them in a Ground, that was as clear as the Air, The Number was the same of those Stars, that are mentioned in the Revelations. But these after a while, did all together unite in one Body; into a Figurative Body, all Fire-like; but of a pale Colour like Lightning, but very Glorious. Then this Word came with it, *These which thou hast seen, are the unmixed Essences of the Deity, which Coagulating with the matter of the pure Element, as Seed sown in its own proper Ground, will bring forth a Body of its own kind, in Figure and Spirit, as this is Confubstantiated into the very Body of God.* This is the right Grain of the Spirit, Which in no Ground hath ever yet come up for Manifestation. But the Lord is refining and making some ready for it; as they shall be found yeildable to the Spirit the Sower.

[For the further Interpretation of this Vision, see what was afterwards revealed upon the 14th Day of this very Month.]

June 4

June 4. 1678.

*The Overthrow of the Kingdom of the  
B E A S T .*

IN the Morning the Word did sound in me, saying, The Lamb of God, who must restore the Creation, is now putting on the Horn of his Power, wherewith he will push down, that long fixed Seat of the Beast. Which yet for a little space will make great War. And all Nations will break in, as a Sea, to uphold and strengthen that, which this Mountain-Stone, will suddenly, as a Mill-Stone fall upon. Whose Head-Power is to be crushed first in them, who are to join with the Lamb, that they may go forth, (as Captains of the Lord's Host) in Spiritual Armour, with Jesus their Head, and overturn the Kingdom of the Beast. That shall give place to him, who is called the Word of God, that doth make War in Righteousness. Be ye now wise, and know, this is an acceptable Season to provide against the Cloud, which does rise from the troubled Sea.

June 6.

June 6. - 1678.

*The Leopard on the Throne*

IN the Night my Mind was deeply considering, and making observation of the falling and rising Powers. In what heights of Spiritual Raptures of Love and Joy, sometimes run up to, and then down into the Cloud of sense : Which both affects, and afflicts, and thereby humbles that, which would be rather in a continued Exaltation of Spirit, in super-eminent Communion with God. But I was very busie to enquire out, why there could not be an holding out in such a posture of Spirituality, as to be delivered from that part, which is so readily touched, and drawn down. Whereupon I had a very suitable Prospect from the high Sphear, opened unto me, as thus, A stately Chair was presented, and a *Leopard*, which was spotted, got up thereupon, and held a Rod in both his fore-feet, which stood upright, and struck at all Beasts, that would not conch to him, and fawn and lie down at his feet. Then came a Fire that formed it self into the Figure of a Man, and threw the Beast down from his Seat, where he lay as dead. But after a while he roused up like

like a Lyon, and got up again into his Principality, and sway'd his Rod every way, to keep and maintain his Place. But suddenly out of a Cloud came the same Glorious Appearance, and by a Fiery Stream consumed both the Leopard, and his Throne, so that nothing was more of him seen. This Vision hath its weighty significations, as we are guided in the Spirit of Interpretation.

June 8. 1678.

*The Seat of the Beast became the Throne  
of the LAMB.*

This Morning I was deeply encircled and covered over, as with a Fiery Cloud in the Center of my Heart, whereout a Voice did Sound. Here is Wisdom's Root: Light and Revelation is her Off-spring. Therefore be not thoughtful to say, how shall that, which is the Seat of the Beast, become the Throne of the Lamb, to Reign evermore? Know thou the Power will be also Antecedent, to accomplish what is seen in the Glass of the Spirit. God's all-sufficiency giving out, as occasion does require. For the Holy Spirit, (that is Christ's Agent) will renew and fetch in more force, as Batteries

teries and Assaillts are made, For the Omnipotent King is coming to Reign over all; and neither Flesh, Beast, nor Dragon shall him detain.

This Day at our Meeting, the Breath of the Power did mightily stir, and there was a Transient appearance of a Circle-Cloud; in which a Flame, and a white Mist went up from it, which was confirmed to be the acceptable Incense. Which through the Spirit's intercession did open. Oh, it is good to Pray, as the Spirit inspires; and to ascend in the Spirit's own kindled Flame, and to watch the same at every Spring-tide of Power opening.

June 9. 1678.

**M**uch Counsel from the Holy One is renewed, Morning by Morning, as the Mind is introverted into God. But this Word came in special : *Return*, see that ye abide in the strong hold of *Faith*; For if ye therefrom be found, Troubles will surround, and tormenting Cares will abound: but all Quietness and Joy is found in *Believing* in that Name, that the Spirit is sowing in us, but yet in *Weakness*; but it will have its rising Power, as Faith grows mighty in you.

June 14.

June 14. 1678.

*God doth sow himself in Man.*

THE Interpretation of the Vision, of the enclosed Place, where the full grown Plants appeared of all various kinds, was revealed for a Similitude, to shew forth the Renovation of the Face of Paradise, in a far more excellent degree, as the new Creation-Glory! The sowing time is here, while abiding in a Terrestrial Body; but the springing up will appear in another Principle; into which ye cannot pass, till the first and latter Crop of the Spirit be brought to Perfection. There are divers Seasons of sowing, as the Winter, and Spring, and Summer: And the Seed and Grain, is as various, answerable to the Degrees and Climate, where this Seed is cast. So it must be considered, as to what the Spirit in us, does first scatter in the Winter-Season into the Heart of our Earth, as it is prepared. Therefore our Age also may be compared to the round Circle of a Year, The Summer bringing all of the Winter sowing, to its perfect Ripeness, as the Ground is made clear and solid. For there is that foregoing Labour and Care taken, to make that first fit,

O

fit; by the sharp Plough of Conviction, that breaks open into a meek Mollification of Heart, that so the Seed of Light sown, may abide and endure the ripening Winter of Death. Whose Blackness of Darkness is such, that it is oftentimes a face of covering upon it: and in some unsound Ground becomes extinguished, or so sunk down into its own  $\text{\textae}$ ther, as no more to rise. Which is dreadful, where ever it so happens: which is too frequently known, but we have no more to say of such. But we are to mind, how the Spirit hath sown his Light in us, and how it doth spring up in the deep of our Minds: So as no blasting Winds, nor cold cloudy Nights, nor the Storm from the troubled Sea of this roaring Principle, (that would cast up Mountains of Earth, to obscure this Light of Life); can nip, or kill the same. Which if it be preserved through all Storms, it makes ready for another Substantial Grain to be dispersed, for the higher Rarification of that one entire Body, that is to be brought forth from the various springing Powers. The second sowing is the thin subtle Air, that is, as a clear White Mist, that does pass through the Ground, and Clarifies it, and alters the course roughness of it, and wonderfully sifts it, so as its harsh Quality becomes Soft, Sweet, and Gentle. For the third and most Principal

Principal matter, wherof the Figurative Body is made up, for the Holy Trinity to dwell in. It is *Celestial-Fire*, that is sown within the inward Man by the Holy Spirit; this *Celestial-Fire* is of a due temperature, it is as a clear, pleasant Coagulating Heat, not Painful or Scorching, as the Nature of other Fires are. For whatever is simple and Pure may pass through, and also subsist in it: But indeed it will endure no defiled Matter to mingle with it. Then in the fourth Place sown is the *Water*, whose Nature is of such a healing, piercing Body, as the liquor of Gold is presented to be in this World, which is but Dross in comparison of this. Nay, those Rivers of Gold mentioned in the first *Paradise* must not equal it, therefore it hath the Title in Scripture given to be the *Healing Water*, or that, which produceth the everlasting Life. This Water bathes no Disharmony with the Essence of Fire: But they Operate and Contur together, for the composition of a Transparent *Celestial-Body*, which is to be sown under the Vail of this our *Fleshy Body*. If it may but get over the Winter-Season, then what is sown of this Weighty and Rich kind, will be so nourished and refreshed from its own Climate, as to grow up into an united Body of Clarity, Power, and Strength. So that to speak plainly, and without a Similitude,

it is this, that God doth sow himself in us, which was specified in the Vision by the seven sparks, that were scattered by a Hand, upon a Ground, that was clear as the Element. But oh, it may be Cried, this is a strange Doctrine: who can it receive, or believe? It is enough, that the Seeds of Grace are sown, as Love, Faith, Hope, Meekness, and those many more Fruits of the Spirit, that are mentioned in the Writings of the Apostles, saith the Objector. But you must aspire to the very Essential matter, from whence all this doth branch forth. Yea, sure we have our Authority for it, and not only by our own private interpretation, of particular Revelation, which might be largely insisted upon, if permitted, it was to declare all we have received: But take that of the 17th of John, and the exposition, as was thereupon given, ( Verse 22. ) Where our Lord prays, and never prays amiss, to ask that which will not by his Father's free given gift be ever brought to pass. Speaking here of one Essential Oneness, the Words are those, that they may be one, (or perfectly one) as Christ the Lord was in God the Father. If so that Christ's Prayer takes effect, then we may expect Consubstantiation with the God-head, if we are enrolled in Christ's Disciple-hood, on whom the Holy Ghost is to be poured forth in a more fixed decree,

gree, (or rather sown more intrinsically and more inherently) than in the former Day. For thus it was with our Lord and President, the God-head grew up with him, as he waxed strong in Spirit, mighty in Power to act, and to do those Marvellous works in the World, which gave the witness of God, manifesting himself in visible Corporeity. Which Power and Presence was still to be continued, in the line of a succeeding Generation, through the Incarnation of Jesus in Spirit: who saith, *Lo I am with you to the end of the World;* though I disappear, and cease from being known to you any more in this assumed Figure, yet know I will be *in you;* as the Father was *in me:* Nay, we will come unitedly, and make our abode, that ye may be all impowered, with that Ghostly Spirit, which proceedeth from the Father and me, wherein will be your sufficiency to act, and work by the self-same united Strength. Now this Prophetical Prayer of our Lord, was in part fulfilled after his Ascension in pouring out the Holy Ghost upon the Apostles: But the more substantial part of it is yet to be made good. For Christ did not appropriate this wonderful Conjunction, only to the Discipleship in that present Age, but it runs more largely and unconfinedly to all, whom the Father had given him that might believe

hereafter through their Word, that they might come to know this perfect Oneness, and to be further advanced, as to be *Glorified with the Glory, which the Lord himself was Glorified with, before the World was.* This is a considerable thing to be looked into indeed. For us poor Mortals, who are now in such an ignominious appearance, it may be well worth our enquiry to find out, what Part and Portion we have in it. For which the Spirit hath made seach already, and is come to give knowledge of our true and Eternal Consistency in the pure Essence of Spirit. Which is now strugling in this vile Body to come forth in pure Liberty, and to shew it self according to what was foredained, from before all Worlds. And how is this to be, but by the renewed Birth of Jesus, springing from that hidden Virgin Nature, that is to redeem, and abolish not only in the Flesh, the enmity of that Law of Sin, which doth work in the Earthly Members: But also in the dispensation of the fulness of time, make up of twain one entire Body, as at the beginning. In such a Glorified Figure, as Christ the Lord speaks he had with the Father, before any thing was known of Adam's Apostacy: Nay, before his more Angelical Image was formed. Our expectation runs higher, then the formation in Paradise: Therefore the matter

of

of our Image, that we are to be formed into, must be of another Degree, more Fine, Subtle, and Æthereal. As John did see, when he described our Lord Jesus in that Clarity as is thus expressed. *His countenance as the Sun shining in its Strength, and his Eyes as flames of Fire.* Now Christ's Spirit hath assumed his true and Eternal Body, as the fulness of that God-head, that filleth all in all. And so will dispersively sow the same Pure and Essential matter, for the production of such like Spirit and Body, in those who have Faith herein, and are able to eat this *Word* down, that was made *Flesh*. For that is the Essential Root, from whence the Life will have its quickning Sourse, to get a Body all compact, and agreeable to our Lord. Whom now we cease to know any more after a Fleshy Form. And we are therefore instructed, as Jacob was, to set the speckled Rods before the Flock, that so they might conceive ring-streaked, and bear the express mark thereof. So now upon this Pure conception out of the Eternal Essence, that is before hand with us, (as the last and Principal Birth) We therefore are to fix the Eye of our Minds: Even upon the Risen and Glorified Jesus, that from that pure Matter and Nature may spring a Spirit and Body out of this dry Husk, like unto his. O how worthy and blessed should we be, no more

to know our selves in this shade of vile Flesh,  
but all in Christ his pure risen Body: Which  
is our Glory, that we are in hope to attain.

June 23. 1678.

*Separate the Precious from the Vile: Or,  
the Altar-Fire.*

THE Cry of my Soul was this, in the Day of my being distressed, Oh why is my Pain perpetual? and my Wound uncureable? is there no healing for me? And in these Exigences, where is the force of Omnipotency? that it may be raised and exerted forth to bring down the Beast, that insulteth in his Throne-Power, having all from the great Prince of Darkness, to scourge and afflict withal. Oh God wilt thou be as a Stranger to me, and not know me in this way, that is Hedged up upon me, where I see no escape out? Wilt thou leave me to languish, for want of thy Arm of Strength going forth? Oh! be not now to me, as the Waters that fail.

After this my complaint in the bitterness of my Soul, this Word was applied to me, *Be steady and unmoveable in thy trust, give no place to fear or doubt; and thou shall bring to pass the whole desire of thy Heart in Jehovah's Strength:*

*Strength: Yea, thou shalt return to the secret  
of my Pavilion, and stand before me thy God,  
who hath chosen thee. Therefore separate the  
Precious from the Vile, then thou mayest be my  
Mouth, out of which the pure Word of Life may  
go out to the joy and rejoicing of them, whose Food  
it shall be. Now keep up, and let not the Wa-  
ters of Sense sink thee down: For nothing is  
so killing to the Plant of renown, whose Root is  
from the inward Ground. Then was shewn  
me, the pure Altar-Fire, that would be only  
the remedy to dry up the inundation of  
these Senses, that had made all commotion  
and disorder in me. But (oh!) this burn-  
ing Love, and springing Faith, have dispersed  
those Legions, that would keep me in these  
Fetters.*

June 24. 1678.

**T**HIS WORD came upon some occasion, in which my Mind was exercised, saying, Go thou forth, and fear no reproach. Let thy Heave-offering be the smoaking Incense of Faith: That will turn the stream of all evil indeed. This is the time wherein God's Salvation will appear: His redeeming Power is very near. Be therefore watchful and let not the Cords of Faith slack. For hereby ye only can tread down the terrible One, who

who is risen out of the Sea, as a troubler  
to snatch away the secret Prize.

*June 25. 1678.*

**T**hen again this Word, came, look neither  
this way, nor that: From the high and  
lofty One, turn not away your Eye; for  
in very deed no relief can come, but from  
the working Power of the God-head. Lay  
there your Anchor of Hope stedfast, and  
sure: And you shall as a Brazen Wall  
be made, all the pushing Horns, for to  
retard.

*June 28. 1678.*

*'God spareth not whom he Loveth.'*

**T**HIS Night I was exceeding restless, and  
my Sleep departed from me; upon the  
consideration of that Holy Innocent Nature,  
of the Lamb of God, that still must suffer  
it us, under the reign of the Beast. Who  
would still keep our Spirits in a Law and  
Sinful Servitude, and would terrifie us with  
his scourging Rod. In the sense of which I  
arose, and spent much of the Night in Prayer,  
pleading mightily with God, spreading  
the

the whole case of our Spirits before him, as in Relation to the more weighty and principal Work, that we, as passive Instruments might act in the Spirit's Hand. But when we hoped here, to be made manifest, according to those great Discoveries, and Love-drawings, and impulsive Powers moving, and were willing to go forward to the perfecting this great Thing made known; by the Spirit of Revelation to us. Behold now Satan is as it were let loose to winnow, sift, and try: And the Lord hath shewn me, it must be thus necessarily. We must first pass through the Kingdom of Tribulation and Patience: and must thereby stop the Mouth of the grand Adversary, that is most ready to accuse God of Partiality, and Love's Indulgency; to excuse and wink at that in us, that he does Condemn in others, who are in the same relapse. Thereforē the Word of Life did thus signify unto me, that it does thus become us to pass through all sorts and degrees of Sufferings, that God may say, though he hath loved, yet he hath not spared us, no more then him, who was the first begotten from the Dead. So it was affirmed, that this was God's method and way to pass through the Thorny-Cross with our Jesus. But this Word of Comfort did come therewith, that from that *lifted up*, we should in triumphant Faith be immediately.

ately Translated to walk upon the Glassy-  
Sea. Which none can ever set foot upon,  
but such, who have come through all Con-  
quering Tribulations, and have died their  
Garments in the Blood of the Lamb. Oh,  
this is the sure way: Therefore to bear the  
Marks of these Dyings will be an assured  
Token of our reigning Life, that shall finish  
the whole Tragedy of the present Afflictions.  
Under which we shall not faint; for  
the Lord, the LORD, hath it said, *He will  
Instain with living Bread, and refreshing Springs,  
and uphold under all with the strong Arm of his  
Might.* All that is required of us, is that  
we hold fast, and keep his charge, and  
make him our shelter, and safe dwelling Rock,  
there to abide for ever.

July 1. 1678.

THIS Word came fresh in the Hour of  
fear, and adversity, saying, Be strong,  
and go yet forth in the Lord's Might, and  
Work, for the Lord's Spirit is with you,  
as in the Day, when he delivered out of  
*Egypt.* Consider that the Foundation of the  
Temple, which is God, and the Lamb is  
laid, which will shake, and burn the first  
Heaven and Earth away. Till then God in  
pure Nature cannot shew his Mighty reign  
and

and hereby distinguish, who are his elected Traiu: who are to be lifted up from this Earth, in this new framed Temple-Body. Which will not be brought forth, by Man's Wisdom, Strength, or Creaturely Might, but from that unknown Oily Breath, that does knit together yet again the dispersed Element, in which is no Corruption to diminish from the Deity: As in a Figurative Body; all is agreeable to what is within the borders of the Eternal *Canaan*. The Inhabitants of which, will be the Glory and Strength of it. To which the gathering of all Nations, as to their Princedom, and to Christ their Head, will be: where nothing more of Servitude is to be known.

July 3. 1678.

*The Tempestuous Voyage : Or the Treasure.*

Much of this Night I spent in many Tossings and Tirmoilings of my Mind, labouring to rise higher, than the low Sphære of sensible things, which now as a Cart with Sheaves, did lie heavy to press the Life of Faith down. Which heaved up to cast off all that weight, which did still strive against that flowing Stream; expostulating with my God, why so long proved  
and

and vexed with dead and frightful Ghosts, that I hoped had been so Buried, as never to have rose again. For such are all self-reasonings, which have been so often renounced by a sublimated Mind, who should ever move in Faith's Sphear, into which we have been instructed. But hereby I was made to know, that the Spirit of Faith was not grown so high, as to overturn the Seat of the Beast, that nothing more of his Name might remain, for to afflict or exchange in the Rudimental World, which doth lie in all Evil. This was the matter of my contemplation, attended with this Word of consolation, saying, *Faint not at the Day of the Lord's rebuke, who is first come to search and try the utmost ends of thy Earth, where the Grain of sense doth lie most deep, which cannot yeild to Death.* Which occasioneth this continued Agony, till the conquest be obtained by the Force and Powers of those three Worthys, who are not afraid to face, and encounter this whole World. Which was the Strength, I was directed to fly to Father, Son, and Spirit, who will go forth in one entire Body, Conquering and to Conquer, as we can hold fast, and Center in this Eternal Unity. Which must tread down the strength of all raging Enemies. For the just One hath forewarned, and foretold a Time of shaking and

an

an Hour of Temptation would come, where we might as in a Cloudy Night, be scattered from the sight of our Immanuel's Tent. Upon which this Word was mightily pressed upon me, *Be sure, that you in stress of Wind and Weather keep upon the broad Ocean,* where Faith's Anchor may deeply fix, spreading out the Hands of the Spirit, swimming to save that choice Life, that is brought in perils of those Seas, that clasp about to plunge it, into the stifling Mud of the earthly Sensibility, where a thicket of unsavory Weeds do aptly spring.

From which the Word to me did come, Escape, escape, for the tender Birth-Life-sake from the earthly Matter, which will endanger the very Head and Fountain-spring, which Nature is to Clarifie, and with its deep Die to Immortalize. Therefore I was commanded to Sacrifice all of that rude Matter, which would stop the swift and mighty Sail, of that sacred Vessel, which is primarily laden with Faith's treasury, to go forth in the weighty Sentences, which may turn all Words into Essential Powers. This is Wisdom's rich Merchandise, the Golden Bait of which, we have been so long nibbling at: but could never take that Fish, in whose Mouth the Silver piece is to be found, which at pleasure can multiply unto the 1000 Number, and so incorporate in

in Orie; as to know, how to deal with all strong Nations, that do make War to keep off the mighty reign of Jesus, in that which is to be his New *Jerusalem* Bride. For such is now the violent pursuit and implacable fury, that is set forth to over-cloud this rising-Sun, that is to appear in the Glory, Strength, and Majesty, of a present Kingdom. Which we see hath been hereby greatly withstood; but the most High doth begin to stir, and call forth the Valiant in Spirit, not only to oppose, and withstand this grand Adversary with all his Legions, but to crush his visible Head-Power, who hath sway'd over the whole Earth. And how is this to be? Not by Sound of Word only, that reveals, and giveth a Foundation-Hope of Christ's Kingdom: But by exerting and drawing out, and letting fly the Ghostly Breath of Life, that so the precious Spikenard may go out, as the Marrow, Strength, and Life from the fulness of the God-head to those, who have incorporated with Christ and his Spirit, of which we are now partakers. Therefore no doubt, but Marvellous things may be wrought, if we know the manner and method of its dispersive Power, how to drive it out from its own inward Contacti-  
on and Center, into which it retires.

Object. But oh how is it concealed from all knowledge? a Treasure that cannot be come at:

I.

*It is hid from all living in Corporeal sense.  
Who, or what then is able to search this Golden  
Vein out, that may be the blessings of Gene-  
rations ?*

In Answer to this, according to the revealing Word it was thus shewn me, That liberty to renew *Eternal Nature*, and thereby to recover the ancient Patrimony, that doth belong to the *Eternal Spirit*, was now granted by virtue of God, manifested in *Flesh*: and therefore the Promise is to the *Seed of God*: Who are made subject in an humane Form of weakness, under Carnal Rudiments, in Bondage to Sin and Corruptible things. Now it is to be considered, where the Redemption out of all this must come. It is an infallible Truth, which is now by the Spirit made known, that the root and stem of Salvation riseth from within us, though as yet unserviceable to us. That ransoming Blood is a Fountain, that doth open it self, to give a new excellency of Life, according to the *seven Spirits* that go forth in their several Properties, till they have finished the whole Mystery of the New Creation, and have wrought out the Captive exile out of all its hard Servitude, who hath so long served in Fear, Anguish, and Sorrow. The purchase-Penny, the acceptable Prize, that will do it most effectually, lieth very near, within the borders of

of Immanuel's Land, God with us. Therefore it was said by the Word of the Lord, Faint not under the present Chastisement. For the strength of Almighinity will be searched out of thy own Spiritual Womb. A Comforter and Deliverer shall arise. Therefore at what hath happened to trouble and disquiet, be not therewith perplexed or over charged. For the Fruit of all these persuading Evils, shall but hasten the Birth of that, which will restore the Kingdom and Dominion. Therefore keep up thy hopes here, and do thou look but one way, even to that Stone, and Fountain-Rock that will divide the Sea for thee. Fall thou not in with the Heathen Idols: But to thy own Fountain-Power retire. In every case of distress and strait strongly knock: And steady in Faith to strike the Rock; from out of which all and every supply may come. And thou wilt know here alone lieth thy true Medicinal cure, that will all of Sin's evil out-wear.

July 9.

July 9. 1678.

*The Bloody Path.*

I Was this Day much upon the consideration of the unknown Path, which the Lord hath called me out to follow, which is so cross and averse to the Life of Flesh, that nothing of that Birth is able to walk therein. Though many through the light of Conviction have made an entrance, and so have gone forward, till Tribulations and Sufferings, with all Reproach and Contempt have met them, and then they turned away, as frightened at the appearance of those dismal things. So that now it was set before me, by way of a Figurative Vision, lest by any means, we should be turned aside out of this strait Path, as others have been, who were in holy strife for the Prize. The Vision was this: There appeared to me many dead Carcasses, that lay in that way, which we were to pass: and also many more, that were wounded and hurt, as having met with some ravenous Beasts. This was the first part of the way, that was so dreadful. But there was one that spake aloud: *Fear not, but go forward, the pleasant way is yet behind, you are not without your Angel.*

*Angel-Guard.* Now charge was given, that we must stride over these dead Bodies, and not touch them; and hold no parly with the wounded: but strait pass away, in assured hope, we should meet with him, who is our Bridegroom's Friend, who will receive us with Joy, after we have gone through this *Bloody way*. Then did appear a Troop, who were all of comely Stature, upon whom no wound, or flaw were. These were those, who were sent from the Lamb: who all ministering Spirits hath at command, to fetch home his travelling Ones, to their own peaceable Land.

July 10. 1678.

*The Girdle of Unity.*

There was this Morning framed to my inward sight, a wreathed line of Gold, and there were Knots curiously wrought at the middle, and each end of the line, that was shewn to me: but from whence it came, I saw not. But suddenly there were some, that did look at it with a troubled Countenance, and would have laid hands upon it, conspiring to have loosed the Knots. But it was said, No unsacred Hands shall these touch, or can them ever unloose. For it

it is the Girdle of the Trinity, that will gird up the joints of the Broken, and Sorrowful in Spirit, whose strength alone is found in this *Girdle of Unity*, clasped on by the Buckle of Faith, which is of great attraction. And that which was very observable, there was no end or beginning of the Golden Knots for to loosen them, so entwoven, as nothing can paralel it. O the unseen way of God's method to keepup the weak and feeble Lambs, that are to be brought into his own Eternal Fold.

July 19. 1678.

*The opening of the Vision had July 9 before mentioned.*

NOW as concerning those dead Bodies, which lay in the way, which I was to pass through. It was by the Spirit of Truth given me to understand, that it did signify and figure out these last Ages, since Christ's time; Those who are passing through the tempting Wilderness to Mount-Sion, under the conduct of the Spirit. Who gives Rules and daily Manuductions for journeying on, as God did visibly by Moses, give Laws and Ordinances to the Church in the Wilderness.

ness. Now as *Moses* had immediate access, and received all from God's Mouth: So the Spirit takes from *Christ*, and delivers the whole Counsel of God the Father. Who hides nothing from the Spirit of Jesus, but admits to search as deep as it will; entering and finding out the most hidden Ground, and Cause of all Creatures, and things existing *in and out of Nature*. But as *Moses* had to do with a perverse and doubtful Generation, doubting, and questioning God's Love, Truth, and Faithfulness, nay, his All-sufficiency, though daily proofs thereof were manifested: So in these Ages, since Christ's coming in the Flesh, there has been infused, and shed in of his Spirit to give Light and Wisdom, and the express rule of Faith to walk by: Yet what Repugnancy, and Crosnes, and Mutiny hath the Spirit met with all, refusing to obey, and yeild to the new Creation-Laws. So that it is no marvel, that there hath been such a dying short of the promised Liberty, and Kingly Dominion. The Spirit no doubt hath been provoked, and grieved through unbelief, and could not bring through unto the Rest, which is spoken of, where no care or thoughtfulness need to be for any thing. For the good of the whole Land, that never was under the Curse, doth lie before, (and is ready to be possessed by) such, who are steady

steady and mighty in Faith. But where is such Faith to be found, as can clear off every doubt, and not stagger at any seeming impossibility : Such a Spirit as Joshua had, who cried *Fear not, for we shall be able to encounter, and overcome all the Nations, which do strive against us?* He knew the Arm of strength, which he rested on, would make all to fly before them. Even to this end the dead Carcasses were set before me, as was certified to stagger our Faith, and to stop the Chariot of Hope. For look, and see, how all these were running to enter into the new State, where all Care and Labour are to cease, but they were cut off, before they could reach the Sabbath-Jubilee, in this known Sphear, where only Mortal Robes have been wotn. Who can expect to exceed this degree? Some of whom was shewn me to be those, which pressed hard for the Resurrection-Mark, and were also strong in Faith ; yet did not see Enoch's Translation ; but did let fall their visible Bodies in Suffering, and Martyrdom, in common with other Mortals.

All which consider'd, it was Objected in me, *How, or what was it? that should induce us to believe, to have such an expectation, as to put off this dead Body more Honourably, and Triumphantlly, which must be, by cloathing it upon*

with Christ's risen Body, which hath been yet scarce known in any Age? What manner of Faith will carry us through to this?

Answer hereunto was given in by this Word, It is long striding Faith that leapeth over all dead Carcasses, which have come short of Christ's immediate Kingdom. Which is brought into this World by transmuting Powers, exerted from a life quickning Breath, that includes Faith of all kinds and sorts. Which must bear Heights, and Depths, Breadths, and Lengths, in its going forth with all impregnable force, as a Bow of Steel, which cannot be broken. Now it was verified by the Spirit from this Vision, that there is a Faith, that remains yet to be revealed, that is to exceed all those degrees that yet have been arrived to. Though of a truth great and mighty Things have been wrought and done by the Worthies, who have been of great renown for Faith, as the Scripture plentifully testifies of. And verily no such acts of believing have been known, by these last Ages. Therefore it may be well Objected we are a great way off from these higher working Powers. For if impartial Judgment be given, there is a great abatement in the very highest of Saints now, to what was before, and after Christ's time. For it [Faith] is hardly to be found after such a way of working: either invisible in the Mystery; or visible in doing Signs or Wonders.

Wonders. Oh, how may it be bewailed, that this precious Grain is so lost out of the Earth ; and in the more eminent also, who do dispose themselves for God; Yet in them it is deeply sunk down. The great heap of Senses, as a Mountain lies upon it, to keep them from working the mighty Works of God, in sending out the pure Acts of Faith. Well, but what is to be done to find, and fetch up this essential Omnipotence, that hath been so long withdrawn? There was never more need, since the Creation then now, for its rising : even to bring forth Salvation, to save us out of a self-destroying World. Oh! Where, and with whom, shall this dram of Faith be first found, which will give the most certain sound of the all-Powerful Gospel-Spirit?

While I was Lamenting the Being shut-up, and bound under the Laws and Rudiments of this outward Creation, for want of this all-Powerful Faith, that will set free from all Bondage. A Vision of this came before me, as thus, A pure Circle did work out it self, rising from out of a thick darkness, it was streaked with Transparent Colours, and was in the form of a Wheel: And through great Combate with a dark Cloud it was lifted up, and moved with great swiftness, and went over all things, and touched nothing;

thing; yet levell'd Rocks and Mountains, and strong grown Trees fell, where it moved over them. This was opened to be the *Faith-Magia-Wheel*; Which will break out, though long it have been kept down in Nature's cloudy Body. It will make a quick work, when once it can throw off this weighty Earth, it then can make no stay; till it hath finished its Race in levelling, and bringing down those strong rooted Cedars of the senses and craggy Rocks of strong Reason, that have kept off the Righteousness of Faith's Kingdom. Which could not come into Manifestation, till they were brought low by this rising Wheel: That must mount over all, and will not touch the *Dead*. What though there hath been a worthy Generation, that did not reach to this full Unity of Faith to come, but dyed Martyrs in the process of this Faith; yet we, who are reserved to see the greater things, which do belong to this last Age, must not stumble at them, who may lie as Dead in our way, and judge it impossible to pass beyond their bounds. For there is a Faith that the Just and Perfect are to live by, and wholly upon: Which will bring in all kinds of supplies, when the Magia-Wheel works high. Therefore the advice of the Spirit is, that we should apply our selves fully to this study, that through the Mystery taught

taught us, we well versed in this Heavenly Magia may be, to help, save, and succour in this distressed Age, where all sorts of Cruelty and Oppression are exercised. What will be more acceptable, than to know, how to exert forth all precious redeeming Faith, to save our selves and others, from the Wolfish Spirit, that is now so great in Power? What can this Beast else bear down, whose Kingdom is made so strong? but the rising Kingdom of Faith that will over-run, and crush the Head-strength of their vile Kingdom. Oh, the Lord our King invites to come to possess the Riches, Might, and Power of Faith's Kingdom: and that immediately.

*for it is too dangerous to abide without  
thy love*

July 20. 1678.

*The Patience of Faith.*

**T**HIS WORD came to me, Be not over hasty, so long as Faith's Evidence is with you. Ye have a faithful Steward, that is Day by Day stirring up the more choice and excellent Substance, which is laid up during the time and season which is necessary for Probation. But know after this purifying Season, it will be given in with great increase, that so ye may rejoice, and say, the Lord is

is wise, and kind though he keepeth for a time the Life's Revenue in his own hand.

July 21. 1678.

*Earth to Earth.*

Going to my rest, somewhat troubled, that any thing of a Worldly concern should interrupt me, in that Spiritual employ and calling, that now I had so delightfully betaken my self unto; I met with this in the Night, I saw my self imposed upon to carry a heavy Bag, the stuff that was in it, seemed to be Lime. I went with it, till I was full weary, and coming to a place which was as a Pit, that I must pass down into, and up again with my burthen, at which I was much disturbed, and stooping to go down. There suddenly appeared two Persons, having great pity towards me, saying, Come we will bear off this burthen for you, so they took it from me, and threw it into the Pit, saying, *Let the Earth go to the Earth, but come thou after us to the Land: Where thou shalt know the Peaceable rest.* So greatly eminent was my Deliverer, only at the joy of which, I came out of the Vision. Then I consider'd the thing, and it was shewn me, it came for support, and to relieve

lieve uider the present Weight of care and concern that was thrown upon me. For the Word said, *Fear not; out of this horrible Pit thou shalt be delivered also.* For my great strife lay here, I knew not how to let in any gross thing into the Mind of my Spirit, which I had assigned over to God for Spiritual replenishments: Which could have no agreement with the Earthly stuff. For truly I found Store-house little enough to take in, and to stow up, what from my Father's Treasury of Spiritual Goods was sent in to employ my whole time upon. Therefore I could rather have chosen Death; then be put by, or prevented the following of my Heavenly Vocation. So it was shewn me, that the *Pit* which was prepared to swallow me up, should be ordained for to receive what had oppressed and burthened me. And by the greatest plunges, our escape and deliverance would be wrought out. For by experience I found hereby a fear, and holy jealousy, least I should be over ballanced with Cares, that did proceed from the sensitive Life. And such were the eager out-cries of the Soul, as it was heard to what it feared. For by strength of Faith I well know, God will suffer all to be brought under, that is now in exteriour Height of Dominion. O precious Grain of Omnipotency!

potency! God, even our Rock, will raise  
thee up, to be our saving Friend.

July 23. 1678.

*The Fine Righteousness.*

**T**HIS Word came much upon me, put off thy Courser sort of Righteousness, there is a much *Finer*, then what hath yet been shewen to any. The Bride of the Lamb shall it soon come to understand, that it is no less then the Righteousness of God, spun out by Faith from the original Purity of the Holy Trinity.

July 24. 1678.

*The Wise Adventure.*

**T**HE Word of Life did open this Day, saying, Adventure to throw and cast your selves upon the deep Ocean-Power. For thereby your sight will be so cleared, as to behold Objects and Things in the Heavenly Sphere. Which will plunge deeper into that Region, where every decree of Faith doth obtain God's irreversible Seal. It is a good hazard to put your selves

selves upon this open Sea, wherein is contained all Treasures, which the hand of Faith may draw up at pleasure, according as every exigence may require.

July 25. 1678.

*The Flaming Tabernacle.*

When God shall pitch his Tabernacle for his Holy Ones, within the Body of the Sun, then shall they know, a sure, quiet, and peaceable Habitation. For all-healing Power is found there, to help the Humble and Contrite Ones. But for the rebellious and disdainful, there will be no coming near, this burning Sphear, placed in the Heart of the Sun. And it is set a part by God, for his burning Element, that will consume all, that is not of a new created mold from God's substantial Ground.

July 26.

July 26. 1678.

*The Flying Roll.*

This Morning it was given me to consider of the Flying Roll, that hath spread over the whole Earth with its Curse. That no one in part, or Person in this visible Creation, but have felt the effects thereof in the various Evils, that hath been inflicted upon that Birth. Which is included under that dreadful Sentence, which God denounced upon *Adam* and his Off-spring, upon his and *Eve's* Apostacy. So that the Earth should bring forth no more after the first Paradisical Institution; but with Care, Labour, and Sorrow, as we have had daily proof of this heavy Doom. But there was a secret Word cast into me, Look out from under this out-spreading Curse, and come under the saving Wing of your Jesus. For know as his Birth doth grow up in you, so it will come to make void all of the Bitter Worldly Curse. For redeeming Blood will set you free: The rich and deep Dye thereof will recover the Blessing again, according to the new Covenant, which is established by the *Law of Faith* upon those, who can live up thereunto. To whom the Spirit

Spirit doth now expressly give new *Laws* according to the new Birth, Which acquits us from the old Traditions, Customs, and Manners, which the Curse hath followed so hard upon. A Door is now opened for our escape, at the entrance of which, we are to leave those Burthenes, that have made us bow, and sink down so heavily. From which the Spirit of Jesus is come to set us free; as we do keep the Law of Faith: who is that Anointing, which will break these uneasie Yokes from off our Necks. The Lord of Truth hath spoken it.

July 27. 1678.

*The Tree of the Divine Magia.*

This was the Matter, that first cast up it self in my Mied, concerning Christ's Inherence Immutably in this Corporeal Figure, which we do bear answerable to his own Word: *He that abideth in me, and I in him brings forth much Fruit.* Now it was opened to me, wherein this Fruitfulness did consist, by the Word that expressed it. That it was not only to be consider'd in a sweet Habitual flowing out of Love, Humility, and Meekness, with all the mention'd Fruits of the Spirit: but it must come up to the Works Q.

Works and Deeds of Wonders, for so we are to shew forth the Praises of him who is the Root of our Life. For the promise is yet to be fulfilled, that the same, nay, and greater things may be wrought, then the Wisdom of God saw necessary to be shewn forth in Christ's day. For this advantage the true incorporated Branches of this Vine have, that being once favoured with the Knowledge, Skill, and Discerning of that very near Union, through the Spirit's Birth in we may attract and suck in Magically great Ability, and Power, if we expressly keep to that divine Science. For our Lord being possessed with an immense Treasure, can afford to give Gifts and Powers, very plentifully to furnish out those, who are yet reserved in this World to Glorifie him, by his own Life-rising. But now the great thing that is to be considered, is what Medium shall be used, for the drawing out these working Powers, that may make out Christ's manifestation, in his Godhead-Spirit and Power. For chosen Witnesses will be known here again. Now then what will be the divine Art for this? Truly it was revealed to me, that it would be the constant unwearied pursuit, and eager Magical-Hunger, that would work it self Essentially, through the *Mystery of Faith*: that is an ascending, penetrating Spirit, that Christ the

the Lord will permit to take of His, and infuse all Powerfully ; as if he himself were come into a distinct Personality. For after this high appearance, he will move in his own elect Body, and Will-Spirit them in Wisdom, for bringing things to that effect, that none else can do : because the access to the Lord Jesus is found through the Union, that as Oyl doth flow out.

Now it was further evidenced to me, that hereby we should come to know the Father and the Son, Christ's Life being lively drawn in us. And herein would be the most sure and excellent way of knowing him, in beholding him, as with open Face in the Mirrour of Faith's Righteousness, as that which may become the covering of Strength to our impotent Nakedness. For till we put on the Lord our Righteousness, the reproach of what we have born in ignominy, cannot be obliterated. O therefore the Spirit hath now plainly demonstrated it to me, that we must look to know God and Christ in our selves, through the Spirit of Faith, which is the clear Glass, in which we are to behold them, and witness the Power of Salvation going out from this essential Union, answerable to this Similitude, that was set before me, of a great Tree, that was stretched over the Face of the whole Heavens, and from under the shadow here-

Q. 2. of,

of, various Roots of the same Nature of the Tree, did come up from the shedding of the ripe Seed, which did fall from the Tree. These young Stocks were of the same nature, although distinct, and but of young growth. So it was revealed to me, that from the pure Essences of the Deity scattered into the pure and Heavenly soil, so fitted and prepared, choice Plants would come from the great and infinite Body, and through the waterings from the upper Springs, and depths from the Center below, a Heavenly Body or Off-spring, will come forth to bring Fruits, according to its original, from whence it had its Life-quickning. For the confirmation whereof, that Scripture was given in to me, I am come to give Life, and that more abundantly. That *as I have Life in my self, so every Plant, which the Father hath engrafted into me,* the Tree of Life, may become Fruitful from a Life in themselves, fixedly from the Birth of the Spirit. So that ye may well know the true Life-Tree by its Fruits that it brings forth. For the works that are to be brought from such springing Stocks will sufficiently testify, from whence they are, and to what they are to return, as Rivers to their Head-Fountain, from whence every individual stock fetcheth in its Life's Essence. For verily the Spirit doth bew it, that it must again come up to this Degree

Degree to have all our works wrought in, and from God's essential Omnipotence: For that must only give Credit to the Heavenly born Ones. Who live amongst a perverse, carping, and unbelieving Generation, that will relift and deny all of God, which doth not exceed all that can be imitated by way of Regeneration, which may express it self in a most Holy and Blameless walking, as to all just Actions, and doing all righteous Things in this World. But something of a greater Evidence, than all of this inward Sanctity, and visible uprightness will be needed. For which end the Eternal and Divine Magia doth assuredly begin to move from its own Eternal Root, and will drive forth such kind and sort of Fruit, as is not to be known or tasted upon any other Trees, though called, and termed *Trees of Righteousness*. For our Lord speaks of Branches in him, that do bear Fruit of some sort, and degree: But yet they are to be Purged, that they might bring forth in a more plentiful and wonderful manner. For so it becomes those, who are the new Creation-Plants, to hoist up the Sails of Faith above others, and to put in practice the *Rules of the revealed Mystery of Faith*, and to wing up, though an *Ephah of Lead* hang upon them, that is, though all those heavy and ponderous Senses, that as a Stone would sink them to the Earth;

Earth; but the rushing Wind of the Spirit, keeping up the Wing, may do great exploits, in and according to the Almighty working Power, that Christ the Lord wrought in his own Person. For so it will come to pass, that there will be a believing, and owning the true Birth of the Spirit only, for the very Works doing, and extraordinary flowing out of the divine Power.

July 29. 1678.

*The Refining House,*

IN the Morning I had the Figure of an House shewn me, that was but Plastered over in the outside, and it was assigned for me, and such as did seek hiding from a tempest and overflowing Scourge; that would certainly come to devour much Flesh, who were not found under the Eternal shelter. And for the confirmation of this, I did immediately see in a Vision, a Regiment of Creatures rise, that looked Thin, Ravenous, and Hungry to get Prey. And after this arose a strong and fierce Company, cloathed in red Soldiers habit, they were very mute looking upon me, and I on them, but they had no Force or Power to harm me, for they were appointed to make spoil far away

away from the Place, where I was. This last Company seemed to be of some other Nation, differing in Looks and Habits from the *English*. I found my Spirit rise against them, and I did hast away to the Plastered House, which within was all inlaid with Gold that shined, and in the Midst there rose a burning Flame. And one did set there in a pure white Garment, to cast in all rough and unpolished Grains of Gold: and all sorts of Mettals were to be tried and separated for the use of him, who was the refiner. And I heard him who was in White say, *Here is no hidng, but for those, who can pass through this burning Furnace, as Spirits trans-parsened from the courser Grain, that can endure this Flame, and sustain no loss.*

July 30. 1678.

THE Word spake, Move far away from this Polluted place: And they who are the Lamb's true Mates, strive hard to come to view the Glory of your own Land. Be afraid to set your Foot where is no bottom-Foundation; but know your true Habitation is elsewhere prepared; where are Stable-walkings without cause of Fear or Jeopardy.

Q 4

July 31.

July 31. 1678.

*The Seven Counsellors.*

Many things from the inward Kingdom opened to me; and this in particular was advised, that we should bring all our difficult Cases to be Resolved, Judged, and Determined by those seven Principal Counsellors: Who were to be found in their own private Court, within the circumference of the Heavens, that were very near (and in) us. For we might fetch back the Kingdom by sound Counsel with these chosen Senators, that now are only manifest in the invisible Region. And to get it established here, would be the worthy undertaking of such, who were Spirited for it, and did hold in a joint Union, to pursue this thing in all resolvedness. Since it was by the Word that is Essential thus expressed to me, that the way was described to none more truly and livingly than to us, having Light, Wisdom, and Counsel, for the bringing down this Kingdom, as the Victorious Prize. Therefore it was specified, that great need there would be for our Eternal Spirits, that are appointed Agents in this matter, for to be used therein. Therefore be very much in a private, secret way of Consultation with these

these seven Counsellors, that know the whole State of the invisible World: For they are before the Throne of God, and the Lamb, and as all seeing Eyes do run to and fro the whole Circle, of the Heavens and Earth; and all imaginarieness, whether Good or Evil, is evident before them. So that it was pronounced to my hearing Ear, *High Blessings and great Blessings will be upon them, who attend, and are guided from this Counsel, with whom all the secrets of the Holy Trinity are known.* And it is of no light importment, to be brought up under these wise Senators, who will make us so wise, as may out-baffle all the Serpent's subtlety. Which to this Day this visible Creation, stands under the Enchantment of, and hath not found the way out; having closed in with that evil Council, suggested by the treacherous Council, that is uppermost, and ready at hand, always sitting in the common and outward Court of the sensitive Mind; which hath introduced that wretched and evil Government, throughout this whole Principle. From whence are all Cruel impositions, and Sinful traditions, that make those who accost Christ's Linage, to complain of the oppressing Spirit, that ruleth from the consultation of the Prince and Power of darkness. Which verily do at present bear the great sway in, and throughout all Nations. But a certain secret hath been revealed by the Spirit,

Spirit, who is of this Council, and doth testify, that the Prophecy will now be suddenly fulfilled, by which Decrees shall be established, going forth from this Privy-Council, that are constituted by the Great and Almighty King, to over-turn and defeat all Counsels, brought out from the Hellish Source. For these seven Princely Powers, erecting their Counsel-Seat in the most deep purified Mind, they will not give forth barely Wisdom, Knowledge, Counsel, and sight of Eternal Things; but send out Force and Strength, for the accomplishing and obeying this great Authority. For without this, little progress will be made, towards the bringing in of Christ's Kingdom: except superior Might do attend, for to perfect what is revealed, as absolutely needful; or else the Armies of the Lamb, should be worsted by the potent Power of the Beast. This would it be, if Power should not rise from the seven Spirits, to lay him and his Harlot waste, whose Place and Palace, hath been spread all over the Earth in great Dominion.

But now it may be Objected, who or what Spirit (though all desirous) can intrude into this secret Council-Chamber? Who can find here the Door of entrance; they are so reserved in Wisdom and Counsel, as being of that Holy Train and Fellowship, as they do keep great distance from all

all that are of an earthly Mould and mixed Spirit? What hopes then can we have of admission into their secret Council, being found of polluted Lips? These Allegedgments being raised and presented, I had the Vision, which I saw of the Refiner, that was in the House in-laid with Gold opened, and from this occasion interpreted to me, saying, Who would be joined to God's free Counsellors, the number Seven, they must necessarily come into the refining House, for to be made fit and meet, to stand within the Circle-Throne of God's Council deep.

Now as to the first part of the Vision, the mean appearance of the House, as to the outside, which was so Glorious within, was shewn me to be the Mortal Figure of this Terrestrial Body, that we do bear, into which the Refiner is come, and hath inlaid his own pure Nature, as Gold for the most Holy place, that God himself may appear there, with his Holy Train in Council, all matters to determine, within the circumference of the purified Mind. And for this very cause, the Spirit of Burning, as the Refiner is never to cease his Office, which is, to keep all Clarified, that so no soil of any Corruptible thing, may have any abiding there. Because designed it is as the place, which the perfect number seven will descend into. It was also certified to me, that our

our Hearts and Minds were taken up for this, and no other use, and therefore we are willingly to suffer the Consumption, of what doth arise so fluently from the outward Senses. Therefore there is all need, for the Refiner to maintain the Furnace; and if there were not a continual devouring Flame, to take hold of every wild Briary Imagination, the Holy place would never be vacant; nor free from those busling Clouds and Waves, that would altogether drown the Arch-Angel's Trumpet-Sound, that is to awaken the Dead, who in us is yet to rise in its Spiritual Body, that is able to subsist and pass through the burning Flames. For we must be refined to this degree, before we can be admitted to God's most secret Council. For the which, it may be well worth the giving up of all those evil and perverse Counsellors, which would join to the Spirit of Mortality; for the promotion of a Life, that must dye, Which the wise Council of the Holy Trinity would not have gratified.

Further-more, the Spirit declared, that this Vision figur'd out the last and highest degree of refining, which should consummate and make way for the everlasting Council, sitting in the Seat of righteous Judgment. From which Decrees and Laws shall go forth, that shall be no more grievous; because the Mind of the Spirit that is refined, will be all agreeable hereunto

hereunto with Power and Ability. Which for want of this through refining, could never reach to know the Hands of all-sufficiency, to act out the Omnipotency withal.

But here riseth a Query to know, *What sort of refining this is, from which is expected such wonderful Effects?* For many and divers have been the fiery Trials, that we have already pass'd through, for purifying, that the inward Mind might be, clear'd of all superfluities, which offend the Deity. Who will take up none for his abiding, but where is a clear burning Furnace: Because Cœlestial Fire is God's Element, in which he is to be found and enjoyed, as in pleasant Light. The Truth of which doth well answer the Query that is propounded, that all need there is, for this Spiritual Furnace to be kept up, through the springing and feeding Oyl from the everlasting Olive-Tree. Wherein is the last and highest degree of Purification, for it will devour all, but its own Light and Spirit: That so all may be capable to receive it, as a pure Mansion for the Holy Trinity, and their Throne-attendance to dwell in it. And from which the thundering-rushing Powers, will go forth to Act and Work, after the manner of an infinite God. That so it may be said, God is come to Tabernacle in the Earth, to fulfil his Will as in Heaven, by this burning Furnace of the Spirit, that

that shall make Man more precious than the Gold of Ophir, every way suited and adorned for Co-habitation with God, our original Being. What but this refining House will be our defence, keeping here till the grossness of Mortality be consumed, that so we may meet and greet our now Glorified Jesus, in the midst of everlasting burning Flames. And then we need not fear the facing of that Soldiery, who are sent out from the Prince of this World, to watch and see, whether or no, we are naked without our flaming Armour, as our fence and covering. For which the Spirit does give great charge, that we stir not out, till we have it all quite about us. For it is said, great Perils will break in, and throughout the World.

The Vision some time after this was again renewed, and I was made to behold the seven Spirits before the Throne of God, as the seven burning Lamps within the *House of the Holy Ghost*. Who is coming, &c is already come, into his *House*, as Refiner, having prepared and enkindled his Furnace, wherein must be formed the Pearl of the Kingdom. Which cannot be done but by, and with, the Assistance of these seven Principal Counsellors: who do therefore Qualifie and co-Work with the Operator; that so admission there may be, to stand also with them before the Throne of the most High Majesty, when manifesting himself

himself in Earth as in Heaven, and to receive thence his immediate Commands, and the hidden Knowledge of his Will, with respect to the Affairs of his Kingdom, that is suddenly to be revealed, and the administration of the same by elected Instruments, rightly qualified herefor.

The Word C A B A L A then much run through me. And I could not tell what to make of it. It continued upon me for a whole Day. But the next Morning pondering upon it, it opened it self thus: That the Word signified to me the *Privy-Council* of the Trinity, with the *seven Spirits*. And Blessed indeed are those that are worthy to be admitted into that Privy-Council; having been for that end admitted into the Refining House, that was shewn me. Which gave me occasion to Pray, that I might find that favour; with some others, that I made mention of, who might be taken into the Divine C A B A L A. Then it was Answered. 'So it shall be, when yet more Qualified for; 'it. For know, it requireth special Endowments to make meet for so high a Dignity: which by my Spirit must be performed, to stand in Counsel with me in the inward Court, where the Affairs of my Kingdom are to be determined, and renewed 'Commands therefrom to be given, with Decrees that my Counsellors (so admitted) shall jointly

jointly with me, their Kingly Priest, send forth. For the which consider what manner of Persons ye mutually must be; first in high Sanctity; than, in Wisdom and soundness of Judgment. For ye shall pass Judgment upon all Matters and Things, belonging both to the Old and New Creation-State: And also know things present, and what is yet for to come. For my two great Witnesses shall rest upon you, which are the Spirit of Prophecy and Revelation, that shall give Ability, as Princes, to stand in my Council: and therefrom to deliver out my Laws and Decrees. So shall ye be ministering Spirits, to open the Ark of the Living Testimony; that hitherto hath been much shut up. But to the Generations that are, and shall yet be born in the Spirit now in this Age, to whom will be given a seeking and an inquiring Mind, it will verily be opened: To them shall my Secrets be revealed, that is,  
*To such as of the Divine Cabala do stand,  
 With the Ruling Scepter of Faith still in their  
 Hand.)*

Thus my LORD did most freely communicate, and open the Sease and Mystery of the Word CABALA. Upon which obliged we are to attend diligently; retreating therefore from all that Terrestrial is.  
August 1.

August 2. 1678.

*The True Shepherd's Call.*

This Word was given in; Follow on with the Eternal Powers of Eternal Might, now that ye are set in the true Race-way, though many Stones of offence may stand to block you up. For which exert the Power of *Faith* to remove all out, that would be a stop to the attaining what is yet remaining; for the consummation of the Lord's own free engagement. Which is to set the Seal of his Might to Authorize our present flight, from Mortal Creatures, and all Terrestrial Things, that would drive us back, as by an forcible Storm. But the *true Shepherd* hath it said, That he will hold fast, and carry us, if weary, *in his own Arms*, till we come within the Walls of strong Salvation: therefore faint not.

R

August 10]

August 10. 1678.

*God in Nature.*

THE Word of Counsel, which came to me this Morning was this, Strive withal Internal Power of Might to put away the Earthly Life. The which, if thou canst once but come to cease from, then thou wilt know those rising Essences from the pure Center deep, that may cause through the fiery thirst, the Water of Life so forcibly to flow in: for the essential rising of God in Nature. That may go forth again in all Spirit of Power, to make known the inherent Life of Christ, as forerunning the coming of his Mighty Kingdom into Manifestation.

*Trim the Lamps.*

This Word also of Instruction came to me, saying, I have made known most excellent and worthy Things, tending all to the *Translating State*. Be wise, and let nothing of my Light be dim'd, but while the Oil doth run, trim daily your Lamps therewith, that ye may clearly see, and not stumble at those Stones of offences, that may be thrown in the way. For as ye move here, my Presence shall

shall move with you; till ye come to pos-  
sess the Land of Peace, and Promife.

*August 12. 1678.*

*What cometh Late cometh Double.*

THE Dove-Mourning-State, is attended with Sorrows daily meeting upon me: because the expected Salvation is still deferred, looking for the coming of that Kingdom, that will release from all Captivity. The detaining of which, puts me into a real Soul-sickness oftentimes, which brings me low in my Spiritual Nature. Which no one sees or knows; for it is all invisible. No Creature can minister in this case any release, God alone must be all herein for raising. Therefore we are taught only to repair to this Living, Healing Rock of Ages. And truly, thus far I have experienced in low Ebbs, when scarce any Life-Water hath run, which hath occasioned Spirit-failing in me, then suddenly a reviving hath come from the Word of Life, that hath raised up again. Which brings to remembrance that Word of David, How hath the Lord quickned me, who had fainted, if I had not believed to see it made good, though for a time pro-  
longed. Yet the Spirit as a flowing Stream,

doth come in for healing. And this Word was given in for to sustain the weary inward Mind. The Lord that doth number the Days and Years, of your sorrowing Pilgrimage, shall certainly return Double Peace and Joy. Therefore in patience run the Race, that is prefixed. For the everlasting Counsellors will not forsake those, who do pursue the most hidden Pearl of the Kingdom. Therefore follow it on most eagerly, considering who it is that will be for you in the greatest of Adversities.

August 13. 1678.

*The True Priestly Habit.*

This Morning it was revealed unto me, by way of Conference with the Anointing, that it was absolutely necessary to decline all whatever would interrupt, pure Conversation with God. And this Word in express was, *That Times and Seasons should be observed hereunto.* And as the Priests under that Mosaical dispensation, never undertook to perform any thing of Spiritual Worship, relating to God, but they put on outward Habits for distinction and Consecration, for their drawing near to God more peculiarly. So it was warned me never to approach near to God, without such a Spiritual Habit

as it may be said, that we are Sanctified through the putting on of the Lord Christ, as our white Linnen Ephod; which signifies perfect Righteousnes, that thereby we may answer the requirings of the most Holy God, who will be Sanctified by those, who are his true Worshippers. Who must act, and perform all from the Spirit, so adorned and separated from every Polluted thing. And then the Lord by his Spirit doth affirm, That the everlasting Testimony within the Ark and Holy Tabernacle, that now are concealed within the Heavens, shall be revealed, and given out by the hands of Christ, our great and most Holy High-Priest, when being found thus in his own Spiritual Garb, will meet us most frequently, and make known such Secrets, as are not to be committed to any, but such as are hallowed Vessels, set a part only for this very use.

*August 14. 1678.*

*Cœlestial Nitre: Or, the Antidote in  
Persecution.*

This Night after some Contest with the rational Mind and Will, which did set hard upon me to shatter, and unfix my Confidence,

fidence, because the Yoak was strait upon me, and the burthens heavy, and the grand Adversary had every way consider'd, how to add more grinding weights to bow me down: I found the everlasting Arm was under to bear us through all. And it is clearly shewn me, the same Almightyness will ransom me out of the Hand of the Violent, that would take me by force. In which pursuit I saw my self Chased up and down by two Men, that were fierce, striving to have me, and when they did meet together to encompass me, they had no Power to take or hurt me, but I escaped from them. Whereby I was shewn the hard besetments, which I should still have. For it was said to me, That a set time was given to Satan, to try all ways and means to prevent and make void the Birth, that was Heir to the Blessing. And therefore he is all Vigilant to make use of his time, which hath a period set. And if he can within the limits hereof dispoil, kill, or make wast by invading the Holy Place, he hath liberty, and may make great Spoil and Ruin. If not resisted by all the Force and Might, that the Eternal Spirit can call in to make the Heavenly *Michael* its Friend, else no possibility to hold out such pursuits. Therefore the Word cryed in me, 'Be ever watchful, and feed upon the white Salt-Stone, that may keep from the Serpent's Venom'

' Venom. It is given for a healing Medicine.  
 ' Thy Life is in it. Therefore attract this  
 ' Cœlestial Nitre, as the only Antidote to  
 ' keep from the Earthly Poyson, that the  
 ' evil One hath prepared.

*August 15. 1678.*

*A Visional Parable of the Sheep and a Wolf: Or, the Thorny Passage.*

This Morning there appeared to me some Sheep, that were hunted out of their Fold, by a fierce Beast that sought for Prey, but they got into a strait Lane for hiding: but it was grown over with such bushy Thorns, that oftentimes the Sheep were stopped from passing through. The Thorns taking hold of their Wool, which they suffered the loss of, for fear of the Pursuer. And at the end of the Lane, there stood one with a Shepherd's Crook, and caught one by the Horns, and guided that Sheep along, and the rest, which were but few in Number followed into a strong Walled Pasture, where many more Sheep were, feeding as without danger and fear. Many Tents I saw there also. This Vision doth shew it's meaning.

R 4

*August 16.*

( 248 )

*August 16. 1678.*

This Word came among the various Instructions, from the Holy Anointing. If ye so love me as ye have declared, then will ye be zealous to obey ~~all~~ my charge. Then followed this Word, saying, Know ye not, that whoever would be of this World, can make no claim to the Celestial Tree, from which the fruitful Blessing doth descend. Therefore hast away from the Pollution thereof.

*August 17. 1678.*

*The Word of Faithfulness.*

Upon some occasion I was made to be very importunate with my God. After which being still and silent, this Word did spring, Why so disquieted, and as one hopeless? can or will God ever break Covenant, or alter that sure Word of Prophecy? Wait, and believe firmly: for nothing can be nullified, that is under the Seal of the Spirit.

*August 18.*

August 18. 1678.

*The Sign, and the Thing signified.*

ALL that hath yet been revealed to thee, is but a forerunner. As it was said of Christ's coming, that the *Sign* of the Son of Man should first appear in the Heavens, but then the substantial Power and Presence must follow, as the thing *Signified*, which would put an end to all Controversie. Now for the perfecting of this great Mystery, all whatever is in thy Heavens and Earth, must be given hereunto.

August 20. 1678.

*How the Prophets of Old and the Apostles could preserve the Word of Truth unadulterated, while themselves were subjected to Infirmitie.*

THE Discursive faculty of the Internal Mind was awakened, to propose with all freedom new Queries to the Lord, and Master. With whom is infallible Knowledge and Wisdom, who is now present to answer

and resolve all Matters and Things, of the most Weighty and Eternal consequence, as when Conversant with his Disciples upon the Earth. Nay, his Spirit hath verified it, that he through his rising-Birth and growing Stature in Spirit in us, is much more beneficial, than if he were in a distinct Person to Counsel and Instruct, after the manner, as when he was manifested in that Age in our Corporeal Form. For now it may be said, Lo I am at hand always to resolve whatever is Dark and Doubtful. And am to take my place, as Judge, and Law-giver, in the Court of a Heavealy Constituted Mind, where I must begin my Reign, and hold it on, till all that be wrought out, which cannot be said to be God. Again, the Eternal Word of Life is revealed, to dwell in a new Creaturely Being, assumed for that end, which will absolutely as a bubbling-Well, expel all pollution in Spirit, Soul, and Body. Therefore it is more our advantage, to have Christ our Life in us, whose growth will bring in the everlasting true Testimony, and Tabernacle-Witness, that will put an end to all scruples. Who as the morning will dissolve all Darkties, so as we shall see clear Light in his Light, and be knowing in the great Kingdom's Secrets. For Christ is the Key, that will unlock the whole Mystery to us.

As.

As was expressed this Morning very Pow-  
erfully, upon some Questions presented by  
my Intellectual Spirit. Which were to this  
purpose. *How the Prophets of Old, and the  
Apostles came to have the Wine of the Kingdom,  
given out into their Earthen Vessels?* And not  
Adulterated, they being of the same make, that  
we are now, and had that in them, which was  
not quite delivered from the Corruptible thing,  
that might mix with the Word of Truth re-  
vealed. As to this Quiry, a full answer was  
given, that the wise Master Builder did ever-  
more lay a clear Foundation, to raise the  
Temple-Body, in which might be fixed the  
seven Eyes that can see into all Worlds.  
Therefore the Prophets of Old, were cal-  
led Seers, or deep Searchers into God's My-  
steries. Before Christ's Glorification, the  
Word of the Lord did come, as the Voice  
of a Local-Speech, which they heard, and  
could not tell, from whence the sound came.  
As we hear the Wind in its rushing noise,  
but do not see its original from whence it  
blows. This was the manner that God did  
reveal his Mind and Will before, and also  
in Christ's Day, when that noise came as  
Thunder, *This is my beloved Son, in whom I  
am pleased.* So the Apostles had these kinds  
of Voices, though none heard them, but  
they to whom the Word came: As the  
Word came to Philip, and bid him join him-  
self

self to the Chariot of the Eunuch, to open his understanding. This was much God's way of revealing himself, and such was the awe, and holy Fear, that they dared not to mingle any thing of their own Will or Mind therewith. For God was ever severe to punish such, as did add or diminish therefrom. Therefore great dread were upon all the Prophets, to whom the Word of the Lord did come, it was as Fire that would have devoured them, if they had not vented it according to command. Then again the Lord appeared in *Dreams* and *Visions*, to make known eminently himself, that so his own in this World might not be without a true and perfect Rule to order their Conversations by. Though it is but rare and precious, where this is continued; for it hath had its Cessation: but some have its Witness still, from which they have been guided, and have thereunto taken heed, as unto their leading Star.

But this Day I had an information, that God would in a more excellent and certain way make himself known, and that a clear Glass was prepared for manifestation, which would be perfect and true: for the erring part must be taken away. For this great Secret I was commanded to press into the Heart and Council of my Lord Jesus, for a further discovery. Which was made out thus to me,

that

that the purpose and intent of the everlasting Father of our Spirits, is to fix himself as the all-seeing Eye, in a new Heart all clear as a Chrystian-Glass. Which is capable to behold, in the light glance of the Majesty; what presents from that Marvellous high Spheare, whereout our Eternal Spirits came, and to that pure light Element shall now return, as to our Native Mansion, though there on a Gross Corporeal Body do yet seem to hang, that might be a hinderance to the divine Species. Which I have often made in way of Objection, to the revealer of Secrets, who hath now verified, that there shall be no Cloud in the way, more then the Lord Christ's Humanity was, to the knowledge and sight of what was open to him, from the invisible Heavens. Though that is also given me to know, that this course Grain of a Terrestrial Body, shall no longer remain upon the pure Spirit, than till it may attain the full growth of its own Spiritual Body. For which Time is allowed for to reach the full and perfect Stature thereto. That so the vile part of the Terrestrial all covered upon, may be with the Glory of the Celestial & this is, and will be the Redemption of the Body, that is promised. But the inward Sight and Revelation in Christ our Light is first to come, as to purge and cleanse from all of Sin's Leaven. This

is

*to my vision as written  
in spirit writing. It is  
the true record, in spirit writing  
and true now in their Glory.*

is the Conquest that must go before the putting on the *White Raiment*, which is the visible Body, that is incorruptible. But while things are working in order hereunto, the Gate that looketh into the *Eternal East Country* will be opened unto such a Spirit, upon whom the single Eye is fixed, such a one may both see, and hear, and know, what low Mortal Spirits cannot believe, nor receive. Therefore to those, who are born substantially of God's Spirit, the naked and simplified Truth shall remain as it is in Jesus. And this Truth it is that shall set free from the Mortal Beast, that is such a disparity to the Heavenly Being, who is now in a transparent Figure of Glory. And all that this your head Prince aims at is so to work in us, as to fashion us into the same Image of Glory, like to himself: Then we shall have all freedom of Spiritual Association with our Lord, in this way of Translation. For to this end, all Light of Revelation is, that a Fountain-Water of Life may spring to make the dark Soil of the Mind, to become all pure and clear, meet for to become the very Glass, in which we may behold the Cœlestial World, in all its several Principalities, and Dominions. The view of which will give suddenly the Transformation, for a Conversation with the Holy Trinity, which doth consist in a continued Soul-ravishing Joy. Therefore

Therefore the Spirit of Jesus doth it testifie; that to look out and deeply search into these pretious things, and fully apply our selves hereunto, we shall assuredly give the best account of our Time: that to this end shall so run out, as to reach the Golden Number, which hath neither beginning nor end of Days. In whom is our fixatiōn, for a Glorious Transfiguration every way meet for such Company as are in that High Sphear.

*August 25. 1678.*

*The Sun-Stone rising out of the Earth.*

This Morning as I was waiting, I did find such a deep Immersement with the Fountain-Light, into which my Spirit was drawn, and carried to see a place where there was much Earth, but it was cleared away, and an hollow Place or Vault like to a Cave. Into which I was call'd to follow one, that was my Guide, At first it seemed to be dark and dismal: But after I was in, there sptung out a bright Fiery-Stone, the shine of which did lighten that dark Place: it was as Sparkling and Glorious as the Sun. But the Earth covered it by some shakings, that often fell upon it, and quenched the Lustre

Lustre thereof, so as it did not give forth its Light: but after a little season, it broke through again, and overcame the Darkness: And it was thus opened unto me, That this was a Similitude to shew to us our own Internal State, how Obnoxious the pure and flaming Stone was to the Earth's shovring down upoh it: And this Word came to me, There is no other way, but to bind the loose Earth, that so the Light may shine free:

August 28. 1678.

*The Interpretation of this Magical Stone.*

W<sup>I</sup>sdom's Cry is still, tuth into my enclosed Deep, where the Law of Silence is of force. Cease all Fleshly reasonings, for nothing of that is to be heard there: The Holy Trinity will not bear it. For it prevents all Internal Communing in the Spirit's Language, which is so pure and clear, as no other Tongue is permitted to speak there. All Vocall speakings, may be spared, they are too vulgar, too low, where Spirit with Spirit doth only appear. Thus it was given me to know, and hear the Æthereal Sounds from the Eternal nothingness, which informs the true speech, which cannot be understood

derhood by any rational Spirit; whose first Essence is all eminity thereunto. But the Supernatural Mind is brought up to hear and understand what out-breathed is from the Celestial Air, which doth come sometimes as a rushing Wind, and then as a soft Oil does run as in a secret mildness. Which I am made now to know is God's way of Speech, in which he does discourse himself from his own immense deep. And when the Spirit can separate from the rational Soul, and immerse it self with the supersensual Light of Life, which is so near; Then we may discourse with God abstractedly, and the Golden Vein will run free from the Fountain-Mystery, that may make knowing in the Celestial Chymistry, for the pure Elixir that will cure the Mortal Life, and redeem from the evil effects of Sin, and from all That which Corruptibility hath brought in. For the attaining of which Light of discovery, the Holy Breath doth it affirm, that a new course of Living for this attainment is to be taken up, which must be absolutely winnowed from the floor of chaffy Sense: and every property that may be of use, for working in the hidden Ground, where the Sapphir Elixir is extracted, for the use of Eternal Life. Which shall be given as a recompence to those, who are already passed through the first Death; for they

S. thereby

*the fine lesson  
language is the most  
eloquent*

thereby shall sound and fathom the excellency of this *Magical-Stone*. Which will put an end to the finishing Mystery, unto a full refining of both Spirit and the vile Body, as now it is with our Lord Jesus. For herein is the true Philosophy, or divine Chymistry to be learned, to Extract, and Sublime, and Spiritualize out pure matter, from that which is course and of a gross earthly Part; that hath hung so fast to the Heavenly Essence. So that the Furnace of everlasting Burnings must be fixed on necessity, and then diligently attended upon, till the dark black Matter become white, clear, and shining, as transparent Silver. For this formation the Spirit hath now convinced me, that great industry is required, and that considering the Rich weightiness of this Coelestial Elixir, all expence of time will be needed here accordingly, for the possession of it. There is a Worldly Furnace, that will bring great benefit to the exterior Life, which the Wise in this out-birth do greatly pursue; to effect their Stone, for Corporeal Fame and Temporal Encrease, which could never deliver from Sin or Death: Yet to what strict attendance, have they given themselves over hereunto? Now this outward is a true Figure of the inward; and since we, who, in a Spiritual combination have been driven by the Spirit, to look into the Mystery of this

this Celestial Stone, and to find it out in its high Magnitude, much more time must be allowed here for the making of it. As the great Master of this secret hath several times averred; that it is no Work to be slighted over, or carried on in a divided Mind: as it was shewn me by way of Vision. From whence this conclusion was drawn, by the true In-spirator, that whereas I saw the circling Earth-mould so often fall down upon this flaming Stone, what querichings and damping Clouds were brought upon it; So that for a time it could give no Lustre, but was buried as in a dark Body. Whereupon a deep Sense was awakened in me, to plead much in Prayer, that this hovering Earth might be restrained: which I have found by long experience, to be smothering to the flaming-Stone, which to a Body of Light would penetrate, were it not so often choaked, by taking thought for those things, which pertains to the temporal Life. For which I have striven to put off all care and concern upon this account, and so to be as Christ's Lilly, growing and springing up in the midst of a thicket of bushy Cares, and Snares: And where the underminers are ever casting up the Earthly mould, that would Soil the Lilly-Robe that is put on. Being in this divine Sense, expostulating in holy Fear, with my God and Father, least it should never have a

stop, or cessation, but still be in hazard of the Earthly mould falling down upon this precious Gem? I was made to propose forcible Arguments to him, from whom my Redemption must come. Who in a soft Æthereal sound did give assurance, that the earthly choking Cares, should not always and for ever thus molest and trouble us, who were bent in all earnestness, in the process for this Pearl of the Kingdom. For this Word was given me, saying, After suffering a while, ye shall come to possess the Power, which shall fast-bind all this encompassing Earth. And further Querying, *how*, and *when* we might expect the effects hereof. It was shewn me, it would be by the strong rising degree, of this pure enkindled burning *Sapphir*, that would deliver it self, (as it is the first-Born, and Heir of God, and his Almightiness) through all depressing afflictions, which are as so many dropping Clouds for quenching it. Yet as the Spirit of our Souls doth observe and obey the holy Laws, and Institutions, which do conduce so its rising-Glory, there will not fail a *Solomon* to survive, as the everlasting Seed, who will possess *David's* Throne, which figures out our Lord Jesus, with whom the Covenant is established. And as we are found after his Heart, so the Pearl of the Kingdom will break through in Power and Dignity. And will

*More clearly with the hand of  
diane*

will certainly come to possess the Gates of the Enemy, who hath so long envyed our peaceable Reign, in the Lord's Sabbatical Day. But it will be brought to pass by the same Wonder-working Arm of JEHOVAH, whose Spirit will do marvellous Things, through and by us, as he did by *Moses*, against *Pharaoh*, and his *Egyptian*-Host. All which we have Mystically to encounter with, each one in our selves: But the holy One is come, and will redeem by Miraculous Powers, what is in Covenant. And Great and Mighty things will shew forth themselves, because Christ is rising from the dead in his Saints, and will execute the Power that hath been gotten through this Death, which will amount to a high Degree of Sovereignty. Therefore the Spirit doth it often Echo, and Cry, Blessed are they, who are passed through this Death, that the Spirit may come to Figure out a new quickning Life-form, according to the Spirit's Eternal Generation: That is, to plant the new Creation. Where Christ the Head-Principality will appear to us. For as he is, so we in this risen State shall ever behold him in our selves, as the Image of the invisible Power of Perfection. O who would not Love and be reconciled to the most bitter, and sharpest stroak of Death, that so Plants of the new Resurrection-Ground, we may be everlastingly

ingly rooted in Him; Hasten it, O Lord Jesus: and work Mightily in us, for it.

## September 1. 1678.

### *The Shooting of the Gulf.*

I Did see the crawling Worms at the Root of the Vine-Tree, still very busie to prevent its springing to its perfect Degree. Which brought great anxiety into me, taking thought how to free it, from what would suck the springing Sap, as it did rise to feed every Life-property withal. For such are the creeping earthly Essences, which do arise from a Ground, that is not Walled with Saphir-Stones round about. For so it was spoke in me, That such a Guard must be about our principal Ground, where the Stone of Power and Might does lie, from the one Eternal Element contacted. (The wise and understanding Heart, must seek it out for the defence thereof.) After this great concern in my Mind, for its clearing from all Earthly Cogitations, though lawful as to the outward Life, yet now too heavy, for a Spirit that would be always moving in its own Aetherial Nature: From an inspired Light, that provoketh to a lofty flight. In this Contemplation I repos'd in the Night, and I was carried with some others in a Boat

Boat, and there were very skilful Rowers: but we were tossed of one side, but not much frightened, because we knew the guides were sufficient, that had the Oars in their Hands: and they could not row us to the Port, for which we were designed without the shooting of a Gulf, which they spake nothing of, when we first entred upon the Boat. But I unexpectedly fel it descend with a mighty force, and rise again. Upon which I perceived, we had shot the Gulf, and had escaped the danger, before I knew I was upon it. Thus the Lord and true Pilot, who by his Eyes doth foresee our way, and by this Vision does give assurance, that from the Gulf of sinking Care, we shall certainly be deliver'd. For after the Vision the Word spake, and did comfort herelidon, ministering refreshingly against sinking Cares, that at present did oppres the Heavenly Mind.

*September 2. 1678.*

*The Vision Interpreted.*

IT was opened further from this Vision, concerning this Gulf, that when Faith's Life comes to be strong, it will run the whole hazard of sinking into the deep Abyss, where no bottom is, but God's Immensity.

Where the outward Senses will be drowned, which have been so long the parting Cloud betwixt God and the Soul. Here, possibly we may come to loose that Life, that hath made all the strife and enmity, from which, we have now studjed in Christ's Light, to be free'd therefrom. The Spirit doth it evidently shew, that this is the true and safe way to ingulf and suspend the Man of strong reasoning. Which ratifies the saying of our Lord, *He that will thus venture to loose his Life, shall keep it to Life Eternal.* We have many ways tried the sinking and overturning, the depraved Life of Nature, from its own first conception, but could never bring it to such an annihilation, as no more to receive again. This is an advantagious Gulf to shooe, whereby the earthly Life is sunk, that so by a forcible rebound, the superrational Life may move upwards to its own Essential Light: I say, that it may move pure, and free, and unclogged of sensuality. Then we may pass and be most friendly entertained, by the everlasting Father of pure Spirits, who will know us again in that more refined and excellent State. Which may transcend the very Angels, whose familiarity will be common to us. Ah my Lord shall this Vision according to this Interpretation be made good unto us. Let us not then delay to hazard all, for so great a God.

September 8.

**September 8. 1678.**

*A Call out of Babylon*

My spirit meeting with some things inferior to its Birth-descents, which to conform unto was much disagreeing; yet it must be born at the present, for the outward Image's sake, because all in order to Redemption is working out. For hereby I am made to inquire, Where does lie the redeeming Power, that may ease and free from all turmoil, that does belong to the outward Life? Many fervent invocations have been to the one Fountain-Rock for deliverance: yet the right not removed the Oppressors do not cease; the Starry Dominion runs on its race; no Power Superiour is yet risen to check and control the same. As I was thus debating and asking Counsel in this matter, what farther Skill, and Wisdom was to be given to set free the oppressed Life; I did see my own spirit as a Fire-flash, running up and down, sometimes descending into a Sea most deep, then ascending up to the Aethereal Clouds in a swift motion, taking up rest no where, but resolved to pass through all known, and unknown Regions, to find out the Mystery

Mystery of its own Original. For in reality this pure thing cannot well bear to be under restraint, and imposed upon by Powers, that are thwarting to the new Creation-Laws. Therefore, the Spirit of the Soul is all-seeking, how it may perfectly restore both Body and Spirit, to its first and ancient Degree, as was known in Christ, before the Foundation of the World. While my Spirit was thus in its restless boat, it was met with by a soft Seraphim's Voice, that thus spake, Myself a panting Hart pursued a chased Roe, dost thou pursue after that free and unconfined State, where no defect in Spirit or Body shall be known? They are fear, and mortality in this matter, taken notice of by the Holy Trinity. Then I took boldness to reply, True it is, great Kindness, O my Comforter, that the cause of my Spirit's restlessness is by the Great JEHOVAH understood. But that is not all the saying, that I do implore. For I am moved to seek, and look much more, out of thy Goodness Store, from which naught is Vessel choicely Perfumed with sweet-scented Oil, so ordained by the one which shall be more Praised, with undoubted manner, from this evil-sinful State, & so I quitted him.

I do also bear a never-ceasing Call from Signs & Orbs crying, Conversion of Babylon, shake off the Dark, that doth abase the Nazareth-beauty, Comest I say, and say, Ere we hot to leave the

XVII

the Sodom-City; then shall you know the great Goodnesß, that I may run interently, and again flow out, as a River of Life issues from God the Fountain. Then superadded was this Word, Try and prove your Heavenly Father herein: If ye come to any losſ, charge it to the account of the great and Lordly Steward, who hath controllled hereto. For with him is the infinite stocke of Life, in which all rich Powers and Gifts are for to glorie our, and dignifie such, who shall be exposed to great shame, and reproach in the World's Eye. Upon this Sure Testimony given, I was perswaded in my Spirit to take Anchore hold upon this Word of promise; setting down, what it might cost me, as to all Worldly repute and friendship: Which upon several accounts, I might have more cause to need than ever. But I was to stow all silence and encounter, againt all those self (and fleshly) reasonings. I now perceaved this was the City, which I saw lately in a Vision, than was shot by the King. And through the peri of Life must I go, before the Kings dom Treasury shall by very secret be possessed, and given as peculiars. Dowsy, in Whick will quit the cost of all suffering and losſ. But how rare is it to find any one, that can trust God in this matter, though God ever since the Creation of the World, has kept his Word and Promise with all the Believers in

in all Ages have given witness thereunto: And such Valiant ones that have forsaken, and denied all things of this exterior Life have had a Joseph's Portion and Blessing for it. And although this is recorded for a full assurance, yet how hard is it, for Spirits in elementary Body to confide for all supplies, which the Eye of reason cannot foresee? So as great hath been the Controversie: and still is. For God will prove us, as he did those, whereby Faith subdued Kingdoms. Although we are loath to rend and break through the fore-skin of our Flesh, yet nothing less is required. For while the Earthly talking Essences are abiding in the Mind, the Magia of Faith lieth bound, and cannot stir. Now the great Query is, how possibly can the Earthly thoughts be suspended? during the course of the Bodily Life, they will act their part for self-preservation. But what saith the Lord of the new Creation, all the goodliness of this Our-birth, and the sensitive faculties, that thereto do belong, are to be brought to Annihilation and Conflagration; that through this Cessation, there may arise a Spirit and Life of action, than yet hath not been scarce Born in any. It will be a strange and wonderful Child, which the Starry Heavens can make no claim to: For its descent will be from

from that one unfading Element, that doth include the deep Magia. Which is the portion and lot, that does appertain to this supersensual Birth. Into which let us pray to be Born again, to reign over all the earthly Sense.

Some few Days afterward a clear Manifestation was given by the Spirit, concerning this wonderful Birth, or high Magical Child of Faith, with a peculiar Application, and express Determination of the same, to this Nation of *England*, in a Visional Representation of the State of Religion therein, according to the now several divided Forms of it, in Number Six, and what thereupon ensued in the rise of a Seventh, or of an Holy and Virgin Church that is to stand with the Lamb upon Mount-Sion, by the most signal Reformation, and Re-union of the scattered Holy People, and many succendent events Symbolically Figured out. Which was after Published, upon a fresh Travel in Spirit for this to be accordingly brought forth, that was felt by Some at the end of the Year 1695, and the beginning of the Year 1696, being not only addressed to this, but to all other Nations professing the Name of Christ, in the First Message to the Philadelphia-Society. And which is now beginning to be fulfilled.

*September 24.*

(2702)

Redeemer, whom I do now meet  
out of Cold Night, and see, say, and look  
sidly by September 24, 1678.  
Yours as ever truly Orl. M. L.

**F**rom the open flowing Spring, as be-  
holding in a Crystal Stream, how, and  
after what manner, Redemption is to be  
wrought out. (For which the peircing  
Unction doth bore the Ear for to hear, what  
is further to be yeilded in order hereunto;) This Word in a pure soft Breath did run  
through, giving a charge, that no Leaven  
should be found within our Habitation.  
For the Lord's Passover is at hand, in which  
he will rise, and go before us. And his in-  
visible Armies shall deliver that which hath  
been under secret Oppression. But then for-  
bear we must of the old Leavening lump,  
any more to tast: since the Flesh of the Holy  
Lamb, is now to be our Meat, with the pure  
Blood of the Grape. Whereby the strength of  
Spirit will feelingly increase.

This is the Passover of the Philadelphian  
Church, whom a Trumpet from the Heavens  
doth now call, to go forth out of the Land  
of their Captivity, and out of this House  
of Bondage; wherein they have been so long  
made to serve after the manner of the rest  
of Mortals. The Voice of which Trumpet  
hath

hath been frequently heard by this Author, as  
 She doth elsewhere sufficiently declare, in the  
 several Treatises by Her hitherto Published,  
 And a Scheme of this Blessed State hath been  
 given down from above, by the Hand of this  
 dear Instrument, in order to a *Figuration*, or  
*Formation* of the same, that must of necessity  
 precede its *Vivification* or *Animation*. Ac-  
 cordingly as it was some Days after most ex-  
 presly and emphatically shewn, in the man-  
 ner following, by a Figurative Representa-  
 tion. And for this end the Divine Wisdom  
 hath seen it expedient, and necessary, to call  
 forth this *Third Volume* of the *Openings of the*  
*Spirit into Light*: that it may be a lively Por-  
 trait, Pattern, and Model, in this and the ap-  
 proaching Age, whereby to excite Faith ac-  
 cordingly, so that hence a Spirit entring into  
 it, this may come to be perfectly Animated,  
 in many who shall Read, and Believe, what  
 is here delivered from the Revealer of these  
 deep and mysterious Things; who also is the  
 Worker of them. And he cannot cease to  
 Work, till all this be brought to pass, ac-  
 cording to what is in the Idea, or Pattern,  
 exhibited: that so the great Triumphant  
 Passover may be Celebrated, and the Song of  
 the Lamb be Sung, Which none can Sing but  
 such as shall hereby, through high Divine  
 favour, attain to the Glorious Mark of the  
 First Resurrection, as upon the Holy Hill

of SION, where is to be the Seed of the Love-Kingdom: and upon which the Philadelphian first Fruits are to be gathered. This may suffice for the better understanding the Connexion with that which follows.]

October 8. 1678.

*Formation and Animation*

There was presented the Formation of a visible Body, as out of fine mixed Matter, thin and clear, and every Member formed as the Potter pleased. So the Figure of a Man was thus modellized before my Eye, in all Comeliness; no one part defective: But there was no Life. And I was call'd upon to take notice of this Image, that was so fair and comely, but there wanted a moving Life to act it. And it was said to me, dost thou see this fair Portraid Image. Which shews, what the new Created Being is, as in a Figure transfer'd: but what can this do? till Breath of Life doth enter in? Then discoursed the Spirit further this Matter with me, declaring this was to shew me, that the most Beautiful Form, and shew of a Heavenly compact before was but as a Picture, that only did attract Speculation; but for want of an actual Life, it could no way

way be serviceable, either upon God's or Man's account. The sense of this entered very deep into me, that so fine a piece should want a vigorous Life. But I was exhorted to be quiet, and sit a while, and I should see Life would move. Which accordingly came into every part, the Eye first moved, then motion throughout stretched the Arms, and Feet, walking to and fro in all activity.

[The next Day some things were shewn, relating to the outward State of the Political Body, in this Nation, that was designed to be set in a Flame. Which Flame was in part, but not totally, to be extinguished: that both the Justice and Mercy of the supreme Majesty might the better appear. Which it cannot but do to as many as have Eyes to see what GOD is now doing, and about to do, in the Kingdoms of the Earth, ( and in this of England especially) for the advancement of the Righteous, and Peaceable Kingdom of his Son.]

October 11.

October 11. 1678.

*The Interpretation of the foregoing Vision.*

THE Vision that appeared this 8th of October, 1678. The Signification thereof much followed me: and the Spirit would not let me bury it, in the Depths of that understanding, from whence it opened, without writing the Interpretation thereof. Which was thus revealed to me, That this fair and comely *Image*, that I did see fashioned and formed out, is the second framed piece out of the third Heavens, or from Mount-Sion's clear Ground. The first *Paradisaical* Figure, being turned into a Corruptible fleshly Being, is in that driven out from the open Beatifical Face of God; because of the gross and vile Matter of the Body. Now in this Terrestrial Form, there is a high graduated Soul and Spirit, that are intomb'd (as Dead) there, and slain: and this Spirit cannot hereout fully rise, because it wants its own Æthereal swift winged Body, that will in the twinkle of an Eye fly to its own Celestial Climate. Who then is it that rest in hope, to have their Spirits joined unto this new Modelled Body, but those, who consider, (and do well know) that

that this present Body is as a damp Earthly-smelling Grave, which the Spirit doth longingly wait to rise out of? But now its original Body is preparing out of that High, Holy, Pure Matter, that will far exceed the *Paradifical make*: For it will be from that, which the Glorified Person of our Lord Jesus was from. Who was found in that transparent Figure of Glory, (distinct from the former) which was before *Paradise*. And it is of that super-excellent kind, we do expect to be restored unto; and with such a Body to rise out of the Tomb and Grave of this Vile Body, when all the Tabernacle is fitly framed in the Heavens. From whence with a *Mount-Sion-Shout*, it will come down, to cloath us upon, as the bright Burning of God, that will scorch up all Corruptible Flesh: which cannot subsist in the Light Body of an uncreated Sun, where this new Tabernacle-Body is to walk and fix as in its true Heavens of Heavens. But though this be the proper Native Body, that belongeth to the Eternal Spirit, yet through its lapse, and sucking in the Serpently Essences, it is cast into a strange Mold, little differing, (as to the outward gross Flesh,) from those common Animals, who are in the course Grain of Flesh and Blood. But that we are distinguished in common, by an understanding rational Soul. And then more eminently there are,

that do excel through a new-Born Spirit. That as it comes to grow up, is all wise and knowing to find out its own Original Native-  
tivity: and is seeking to search out, what may release and free from such a vile and ~~unsuit-~~  
~~able~~ Body, whose Members are no way agreeable; for an inspired Spirit to act forth it self through. And though it may be owned, where Regeneration is, the evil Nature and Principle is changed, and that there is an inward framed Spiritual Body, (which God, and such that live in his discerning Eye, do espy) even Christ's invisible Body, which is compacted of great Spirituality; yet doth it want as at first, the Breath of Life to be inspired into it, as from a rushing Wind from the Deity, and no more than an *Image* can can be said to be in comparison of what afterwards it is to be. And that comely, beautiful Body of Holiness, which was present to me in Vision, was but the plat-form of the Heavenly *Image*, jointly knit, in order to receive the Seven Forms of Life, that are acted in their impregnable Might to rise out of the Dead Tomb of the Earthly Body.

But that which from the Vision was chiefly noted unto me, was the A&clesness, for some space of time, of this inward Man, that was thus fashioned into a pure and righteous Nature, and yet found Weak and Spiritless. Which signified thus much, that Christ

Christ hath his *Formation* in all his Spiritual Lineaments, in the Womb of Time, in the Terrestrial Image. And this may be considered, as the Fruitfulness of the Spiritual Conception, but is not yet come to draw, in all degrees of a Ghostly Powerful Life, that may free from Laws and Rudiments, imposed by the Astral Spirits, that have Dominion in this outward Region. Now though there may be an attainment to a Holy framed Composition of Mind, enlightened, purged from the Leaven of every known Evil, Sanctified, and renewed according to the Image of the Heavenly, yet this is but as *Adam* was a pure Angelical Creature or *Image*, before the out-breathing of the Deity entred in to impower with a free active Life. So that by all this, whereto most have yet got up, doth but make out a weak Infancy: And that the mighty potent Breath of the Holy Ghost, hath not rushed in to shew forth his uncontrollable Power and Authority, to give a pass out of the confined Womb of a Grave-tomb, To come forth with an united Spirit and Body of Power, to ascend into Heavenly places, thereto behold the Face of Jesus.

Object. But this Position may be contradicted, that the regenerated Man is not a dead, actless Spirit, but is full of good Works, and does a bound

*bound in the fruits of the Spirit, glorifying his Creator.*

*Ans<sup>n</sup>.* True it is, that in some sense, this may be called a Life: but compared to the pure unmixed Life, that is in the new raised Spiritual Body, and is actuated by the Holy Ghost, it is a weak, impotent, breathless Life. For what is it we can do, that may speak God is come to move in his own Eternal Properties, in Nature's restored Figure? For a through Redemption must extend to this, to wit, the Redemption of the Body. As one speaks in a certain place, or else in vain did Christ die, and rise again, if we do not follow in conformity: as he *Actually*, and *Declaratively*, so we *Mystically*; laying down our Lives, that in the Power of the Holy Ghost, we might come to take them up again, after the order and Power of an endless Life. That may have force irresistibly, to go forth with the Scepter of Kingly Dominion in our Hand, to conquer all, that shall it withstand. This is the Activity of Life, only worthy to be termed Life: That which is otherwise is but the *Name to live*, though wrought up to a high pitch of Sanctification. For no mighty Works can be made manifest, while Sin, and Death are not come under conquest.

But

But it may be Objected, *This is such a high degree of Glory and Liberty, as none can see their way into it, nor any possibility to know such a Redemption after this kind, but what may come after the Death of this Body, but to expect it while in a Corporeal Image, may prove a great frustration.*

*Ans<sup>n</sup>.* Thus argueth the Man of Flesh and Blood, in the strong reasoning Spirit, that would preserve it self. It can by no means yeild up to the Cross of total Crucifixion, as the first step hereunto. If discourse, and applause of it, and owment as the true ready way hereunto, would but carry it off, many would be hanging upon the Cros. But this will not do; the Life of the Beast with all its acquirements, and Goodly accomplishments must go for it. Could this be but expired, then we should know, what kind of Life would come to act and move in the room and disappearance of the old; as a new springing Heart, that would have nothing issue forth, but the Powers, and miraculous working Wonders of the Holy Ghost, to heal the Sick, to raise the Dead, to enter with inspiring Flames, to beget Spirits into this high Union. Which then would be no difficult or hard thing. Therefore the consideration of such transcendent effects (as will certainly follow the process of our Lord Jesus) may be of great force

so to prevail, as really to see Death as a Treasure; and to rejoice in all Sufferings and Tribulations, that shall bring us hereunto. O, that we might valiantly shoot this Gulf, and not love that Life, which is the very dark Valley of Death, that hath kept us from entring into the risen Body, in which is all Power and Might!

October 19. 1678.

*Beware of the Concision.*

THIS Word visited me in the Morning, saying, Be ye well assured, the Lord hath respect to what, his own hand hath wrought in you, formed, and framed. From thence will the Glory of God's Tabernacle appear, as ye are watchful. Be aware of the Concision, that worketh by and through the Tempter, that passeth through the outward Man, who is in the adverse Spirit. Then this Word distinctly spake; Take heed, and give no place to That, which would separate, what God hath designed to unite, and to be in agreement for the strengthening to proceed on, for that which is to be wrought out to the Life-exaltation. Be ye perfectly therefore of one Mind, and then ye will have great Force and Power to fetch down

down That, which will bless you, out of the Celestial Treasury. For that is it, in which your Portion stands.

*October 20. 1678.*

*The Workmanship of Christ: Or, The Sealing Image.*

This Word in the 2d. of the Revelation; was called over in me, *He that overcometh and keepeth my Work unto the end, to him I will give Power over the Nations.* It was a passage that I had not taken notice of: the Opening of which was very significant. Enquiring what was meant by this Work, it was thus given into me; It is not enough to keep my Sayings, and to observe my Words, but look to what I have wrought. The Emphasis lies in Christ's appropriating it to be *his Work:* not what is the Creatures. For that would not be worth taking care to keep it up, Whose Righteousness is as the Morning Dew, that passeth away; therefore to be little set by: because they are such, as will never pass through the burning Element. But now to define what the Lord Christ means by *his Work* (which must needs be a fine wrought Piece, which no other can parallel with, being one entire Work) this word of encouragement

couragement came to me. The Grand and Eternal mystery of all Truth is like a ~~Tree~~  
 full ripe, that would be unburthered of its  
 Fruit, to those who hunger after it. Now  
 then seek on ( said the word of Life:) from  
 Within: the Truth of Righteousness will  
 spring. Whereupon there was the Figure  
 of a *White Stone*, and a wonderful and per-  
 fect *Image* Engraven upon it. I was carried  
 in the Spirits Eye to see this, and charged  
 was here to wait, to behold its further Or-  
 naments; which by an Artificial Hand was  
 put on, as an Embroidering with leaves of  
 Gold. This ( said the Spirit) is a Repre-  
 sentation of the *Workmanship of Christ* the  
 Lord: that carefully is to be kept up in its  
 Beauty and Ornaments. Where ever Christ  
 hath after this manner drawn his own *living*  
*Image*, not as a dead Picture, but a Life-  
 moving Creature; This requires all watch-  
 fulness to preserve from defacing. It is no  
 common nor ordinary framed work, which  
 doth come to this degree of a Christ-forma-  
 tion. This is matter and substance beyond  
 all of Light, Knowledge, and whatever can  
 be declared. This is what is wrought in  
 God, and after the express Image of the Deity,  
 of an absolute New-make: Wrought out by  
 the skilful hand of *Wisdom*, as a meet Tab-  
 ernacle, that God will adorn with Glory.  
 This word of charge does belong only to  
such

such, as are thus far wrought upon : which upon examination is very rare to find such an Engraving in every part thus fitly framed, so as to make up a compleat Heavenly building.

It was shewn also and testified, where this could be witnessed in any, in the feeling Life, ( beyond all dead Workmanship ) it would soon come to know their own hand of might to hold the *Rod of Iron*, that should dash the Nations, who are joined to the Beast, to make War within and without our Gates. But now this is not sufficient, that we are Engraven and Carved upon, though indeed it is the foundation Matter. Yet except we hold out all the suffering part, for resistency against this singular Workmanship, ( which is so expressly drawn after the *Lord our Righteousness* ) it is not enough. For strong assaults and batteries to weaken and make this Building to shatter and fall, if possible, will not be wanting. Therefore needful it is, an Hourly Watch to keep over what is thus fashioned: and wrought: or else as far it is gone, it may suffer loss in respect of those promised immunitics of Dominion, through the gift of the *Morning-Star*. Which hath Power to bind and loose the Starry Constellations, that hath born such Rule in the now visible Creation, in this old Region. Now that we may

may come to be Conquerors over all this Elementary Life, we are instructed to keep and hold fast, what is of God's Nature and Likeness, already wrought, that so we endanger not the losing of the reward, that is so great worthy and dureable; as there is no mention thereof to be made, it cannot be by Tongue or Pen declared: The Spirit doth expressly shew it, that no one can be excused from being proved and tried, by what can stir and rise out of the circumference of the Earthly Center, which will break out with all violence. But the steady Mind, through Faith and Love in God's Workmanship, shall overcome. For where the Foundation of God's *Sealing-Image* is found, it goeth forth very strong. It is not only an invisible Spirit, but a mystical compacted Body, that hath divine Faculties and Powers to be its fortitude and guard, if wisely kept in exercise. What shall against it prevail?

But it may be Quiered by some, who as Strangers yet may be to this inward Workmanship, If it is such a singular framed Piece, as no other Ingredients or Matter in it is to be, but what is from the Divine Nature of JESUS, how is it to be attainted to, and kept: and how is it to be distinguished and known from all other Workmanships?

*Ans.* This is worth the giving some Light  
of

of Evidence unto, according to found Judg-  
ment, in the Revelation of the Spirit, and  
the Witness-feeling of this new Formation  
wrought in my own Particular, through  
great Love-Benediction. For the Holy Watch-  
er (who well knew what was wrought in  
me) did pronounce the Solemn Charge,  
that I should be all careful and vigilant to  
keep to the very end what was *after God*  
thus wrought. Which Word extends not  
alone to me, but to all such who can the same  
Risen-Life of the LORD, upon examination  
find to be restored to them. Which will  
shew it self to be God's own Workmanship,  
by what the Spirit demonstrates in these  
Particulars.

The First is. Hereby we do know what  
is wrought *in God*: It is discoverable by an *Un-*  
*doing*, what is of the Serpently Seed, in con-  
junction with the degenerated Nature that  
took its Lapse or Descent from the First  
Adam. For now from this is brought forth  
a strange Evil and Sinful Birth. And while  
*that liveth*, and acteth its part, according  
to the Bruitish Gross Sensuality, as the Off-  
spring of the Earthly Image; there is no  
place for God's Work to be manifested.  
Therefore here comes, in order to Building,  
first throwing down, and Rooting and Ra-  
zing up the accursed *Jericho*- Foundation.  
There is nothing to be spared hereof: every  
wild

wild Plant of the depraved Natures Properties is to be plucked up by an irreversible Sentence: All, even all old Things dissolved are to be, in order to the new Creation: which of a clear, pure, and unmixed Mater is to be the Work of God again in the Creature. A thorough Desolation there must be upon the whole introduced Principle, as it consisteth of the Out-Birth of a Rational Life that Deviated is from the high Principle of its Primitive Essence *in God before Time was.* A Fiery Purgation of all this evil Matter is that which doth precede the Christ-Formation, as one intire Body and Spirit. Here is to be the true and total Death and Crucifixion of the stubborn potent Earthly-Birth: Which to a violent Death is decreed by him that faith, Behold I come to make all New; and am come to do such a Work, as shall differ from all Works and Workmanship, that in this fallen Creation are.

2dly, When thus the Accursed Thing is removed away, then a perfect new Birth is begotten of GOD, in a Virgin-Humanity, so fitted and prepared by that WORD, which calleth that which is not in a visible Matter, to be brought forth sublime, and highly Magical: according to the Creating *Frat,* that giveth a God-Existency in a Formal Body; That after some space of time shall

shall be changed into a subtil and refined Na-  
ture of Spirituallity also, according as the Saph-  
ire Flashes of this pure Birth-Spirit work  
all through. Now this is the true evidence  
whereby we do come to know the Work to  
be of God, when only his Life and Nature  
doth clearly and fully actus : and that all  
in us stands in Harmony and agreement  
therunto; and whatsoever is averse and con-  
trary is swallowed up into the Unity of this  
Heaven-born Life; That now in a Superi-  
our Nature doth manifest it self, in all, and  
every circumstance, according to the example  
of our Lord JESUS. Whose Workman-  
ship we are, to accomplish (on this very  
Earth) the great Works and Deeds, that  
none other can do: but such as are new  
made and fashioned, do keep up this Spir-  
itual Frame, until the Lord with his Re-  
ward do come.

*October 28.*

October 28. 1678.

*The Jewel: Or, the Thunder-bolt.*

When I came out of my Natural rest,  
and had recovered my Spiritual Sense,  
this Word came to me; Did ye know, or  
were able to comprehend that only Jewel, which  
is lodged within the deep of a pure Heart, ye  
would it match Day and Night to prevent all  
false Spirits, that would it betray; though too  
heavy it is for them to take away. Upon this  
Word, it was brought to my remembrance,  
that I did see in the Night, a Stone: the  
fashion of it was like a Thunder-bolt, but it  
was clear, and of a Ruby and Purple Co-  
lour: and it was shot down, as out of the  
Æthereal Heavens, and immediately caught  
up thither again. This was interpreted to be  
the Jewel, that doth lie in the Pure and  
Heavenly Heart, against which there is such  
a continual Conspiracy, because it is that  
Stone, that will smite the Image of the Beast  
so down, as no more to rise.

October 29.

October 29. 1678.

*The Blood of the Covenant.*

Thus spake the Blood-Lover; within thee is thy Life-spring, that must keep the Holy and Separated place all pure. For the Book of the New Testament must open there, and be of great force, because dedicated by the Life-Blood of the Testator. Therefore look to it, for therem lieth all the Evidence for joint-Heilship, with great Prince Michael in his everlasting Kingdom. Then heard I this Cry, Oho! the time is now at hand, wherein the true Tabernacle-Ministration will not only be known, but exercised by those, who are purged by the Covenant-Blood, which remits all Sin away. For no other Priests can be in the most Holy Tabernacle, but the Holy, Harmless, and Undefiled, that are separated from Sin and Sinners, and do always wait upon the great High-Priest within those Heavens that he is entered into, and now do call his own, who are under the Priestly Vow of dedication.

October 30.

October 30. 1678.

*L E B A N O N.*

I Heard a Word Crying, Oh LEBANON,  
where art thou to be found? Who knows  
thy Situation? Then suddenly the Aspect  
of a desert-Forrest-like Place did present  
it self, where only inhuman Creatures did  
run up and down, answerable to the wild  
Plants that grew there. Whereupon I did  
look on it in great Sorrow and Trouble,  
mourning to see our selves, as cast upon this  
desolate Place. I being as in a transical Sleep,  
Prayed very vehemently to my Jesus, who  
was the Object I was directed unto. And from him Comfort did spring; For this Word  
did proceed from him, Do not fear, ye shall  
be ever left here: For a marvellous alteration  
will here come. Then a prospect did  
appear, that was all of an other Kind,  
Plants, and Birds that were White and blushing Red, that buddeth forth, I knew not  
how. This put out the sight of the ruinous State which was so grievous. Then this Word came to me, As verily as thou dost  
see this change, so shall it be in the Mystical Body, that will be turned from out of the  
wild Nature into the Sharon's flourishing  
Glory.

Glory. For so it will well become the Habitation of the Lord's residence, to see about him such Fruitfulness.

October 31. 1678.

*The Seed of LEBANON.*

IN and towards the Morning, I heard a mighty Cry, thus uttered it self in these Words: The great and notable Day of the Lord is begun, and it will not end, till the Lord Christ come. Now all Nations will put their Hands to War against the Lamb, but as Grass they shall wear away; for the Strength of Flesh shall be dried up as a Potsheard. But look ye well to it, who are preserved to be the Seed of my New LEBANON-State, that ye keep your selves preserved, and mix not with the Seed of Men, who be those wild Plants, that will suffer in the general Destruction: that will cut off many, before the *Sharon-State* will come more commonly and universally to be revealed.

Much more was shewn me, which isto large to insert by Writing: but our work and business is to preserve the Resurrection-Seed, which will manifest the Glory of LEBANON in its first Fruits, as we do keep close to

the Mark, so we need not care, though the Earth be moved and overturned.

Then again, this Word came to me, Who so hath the Mind of Christ, it will be a growing Treasure in him, as the Book, in which the whole Mind of God is revealed. Meditate thereupon, for it will make thee wise, for the undertaking of great and principal Things; that will mightily prosper in thy Hand.

*November 5. 1678.*

*The Fountain out of the Rock.*

AS I was exercised in my Mind, in and about the Heavenly Things. This came into me. I know it is a time of distress and perplexity with them, who are struggling against this Worldly Sea, that it might not overwhelm, but now it is also the time of God's Love, that will work all through for you. Be but vigilant, holding fast that piercing Engin of Faith, that the Rock of Strength may smight to quench all fiery drought. Which if it once be but opened, no fear, but this will follow as a Fountain spring, while ye are journeying on, till ye come to pitch in LEBANON.

*November 6.*

November 6. 1678.

*The Love Chain.*

THE Word this Morning came to me thus: The *Love-Chain* is not to be un-linked betwixt God and you, while the Spirit is the only Eternal matter and quality. Therefore it will take hold so strongly, as to draw and fix within the circumference of the very immense *Love*, from which the Enmity is separated. Oh enter into this *Love*, for this is the infinite space, which is beyond the \* *Third Gate*.

\* This invisible *Love-Chain*, will work through the *First Gate*, which is so strait and narrow, if you give all length and breadth within you, to wind you up swiftly hither. For what is so strong as God's *Love*; for restoring into the desireable Fruition of all Plenty and Goodness.

'This refers to a Visional Representation, called *The Magical Journey*, inserted in the First Volume, pag. 53. which seems to belong to this Place: or at least to have been now again revived, as it was afterward (a Third Time) in the Year 1696. For it doth plainly relate to the Manifestation of *Wisdom's Principle*, or of a *New*

LEBANON, through the mighty Powers of  
 FAITH working by LOVE, in the Philadelphian State now Beginning. Whence St. John is made to be the President of the Holy Magicians, or *Wise men*: who hath so excellently above all others described this Love. And with the Vision of the 30th of the last Month most expressly agrees what is there Written, pag. 62. l. 13. Afterward I was brought into a barren dry Ground, and this by the speaking forth only of a Word [as, Let this Soil be changed into a fruitful LEBANON] brought up all variety of pleasant Flowers and Plants, &c. See the Three Gates there described.

November 10. 1678.

*The Wilderness:*

THE Heavenly Alarm sounded thus: Hear, oh hear, ye that are as in a Solitary Wilderness. Good tydings are verily brought from a far Country to the hearing-Ear of them, who are waiting in the Bride's Spirit. It is now but a short space, before you will see your Redeemer. Whose Spirit as a Sign hereof doth travel in thee; as a Woman that is pained to be Delivered. Faint not, for it is a Lordly Birth, that will bring rejoicing

rejoicing, and the Heavens will fly away. Then had I a sight of high Water-Floods, that made a great noise, but a Word came: Fear thou none of these things. Keep in the secret Desert still, till the Bridegroom shall bring out the Cloathing from the Heavenly Sphear. Be only watchful, and your Defence will not depart, but rest with you, in the times of an *Universal Desolation*, that hastens apace. In the midst of which, the Lord will appear for his own Elect.

*November 12. 1678.*

*A Call into the Vineyard.*

**T**HIS Morning it was first spoke to me, Consider that this is no time to stand Idle in the Market-Place. Here is a Vine-yard-work to do, to trim and dress, that ye may not be found empty Vines, without the Spirit of Wine in your Cluster-Grape. For it is that which must give Vigour and Strength against the *Evil Day*, when you will see faintings of Heart and Spirit every where.

u 4

*November 3.*

November 13. 1678.

*The Angelical Key.*

AS the Spiritual Exercise of my Mind was consulting upon the now approaching Day of God, which will be so terrible to Flesh. I cryed O my Lord, who shall live in this Day, when thou shalt contend with all Nations, and pour out Indignation ? What can secure these Bodies at such a time, that are Obnoxious to the common slaughter ? My Mind being deeply plunged herein, that it was now all needful to know, what might be trusted to, where all things were like to be in Confusion; as to the visible Forms of things, throughout the whole Creation. The Heavenly-wise will consider all this, and lay it up in their Hearts, from those Warning-peals, that are rung in our Ears. And truly the Morning-watch is set, and doth make discovery, that the spoiler and breaker of Nations, will make way for Christ's Kingdom; the fore-running Violence must be suffered. But this Word came to me, Be not ye hereat dismay'd; whose Lives are growing out of the Vine-root, ye shall still spread out in Fruitlessness within the unknown

unknown Walls, wherein you shall walk without fear.

After this entire Conference, and Night-repose, I had the Representation of a Mold; that was fashioned for a Key, and there was a Liquour of Gold colour poured upon it. And it was of the same impression, that I saw the Mold of, it was very clear and curiously wrought, that you might see through, as if it had been Glass. Then was it in the Hand of one in an Angelical form, who poured the Liquor, that gave the form of the Key, and spake. This is such a Key, as hath not been entrusted with any, but him, who has been the former and fashioner of it, who only knows the use thereof, and has the Donation thereof to give. No Key, but what is of this make can unlock the Gate of God's deep and immense Heart of Love. The Wards are so fine, and intrinsically wrought, that the Key must answer in every winding hereunto. No imitated or counterfeited Key can turn in this threefold Spring-Lock.

Then I hereupon made Supplication, for to receive this Key to open God's Heart withal. And it was answered me, This was but to shew me, that after this manner, and kind, there is a Key to be cast, within the secret of thy dwelling, for its appointed use.

Then

Then was it further opened unto me, that all of the Heavenly matter was to be separated, in a way of high extraction by Cœlestia Fire, and the Mold cast and formed a new by the Finger of God, and the Spirits Liquor to be poured forth. And this is the Gift of this mighty Key, that should open, and bring forth that of God, which never yet was manifested, since the Earth was. The Spirit said, the Knowledge was reserved, till the Mold in Nature should be wrought. But it was assured me, that the Mold was already cast in some, known to the Lord: And that the pure matter was upon its Separation. Which when refined enough, this Mystical Key would soon be riſh. For there would come such a Time and Age, as would be so hurtful, as nothing but this opening Key can secure out of Wicked Hands. For it is shewn me, very obviously, that a chosen Generation there will be reserved, to be wrought out, for to do actual Wonders, to save and deliver from the Serpently-Seed, which have grown as unsavory Weeds, over the whole Face of the Earth. Therefore let us try in, that method-deep, that may enter us great Magicians to form this Key. This will be all-worthy to advance and bring in vast Treasures, with which we may be profitable to those

those, for whom the Lord shall hereby unlock his Deity.

[ This Vision is a more distinct Revival  
of a former one, that was given several  
Years before, and is already Published in  
the First Volume of this Diary, pag. 22 En-  
tituled, *The Key of the Great Mystery.* Which  
ought therefore to be compared with this. ]

November 14. 1678.

*The Line of the Spirit.*

A Deep fathoming Line was presented unto me, that was as a round bottom wound up, only some part of it was unwound towards me. It was twisted with various Colours, White, Purple and Red. And the Word that given was, *Follow this Line as it doth unwind, and it will lead through all Worlds, which are necessary to know and understand.* This did Figure out the unfathom'd bottom of the Spirit, that doth invite the Spirit of our Souls to travel with him, as its companion to know and see, what are in the *Spiritual Worlds;* as knowing we have the attractive matter, that may co-mix and gather in of its own, where ever it comes: This pertaining to the making up the Heav'nly

venly Celestiality, in all high Spiritual accomplishments.

But the Query was put to me, Who can follow this unfathomed Line of the Spirit through all Heights, Depths, and Breadths, and not look back to the basest and lowest of all Worlds, as is this, in which Mortals do live?

*Ans<sup>w</sup>.* High worthy Souls they are, who be able to forget and forsake the place, where the outward Life hath sprung, as a natural Plant from the gross Earth, so to permit and suffer it self to be plucked up, and planted in another Sphear. What can more testifie the Heart towards God to be single and clear, resolving to go forwards as this twisting Line shall lead? Whose colours do make the way both pleasant and light: Which signifies the united Power of the Deity. To whose conduct, we may commit our Spirits without fear or scruple, as not asking where it will fix us. Because we know, and are perswaded, it will bring us into those infinite Love-joys, and freedoms, where a setting down will be in an Eternal rest. But now we must consider, that yet we are many removes from that place, where Pre-existency of Spirits is, who know nothing of a moulderling Body, before this World was. To which Seraphick dignity the Line of the Spirit would again its Center, if any shall agree to adventure to be his Companion and Fellow-

Fellow-Traveller. Whether smooth or rough Seas, whether Hills or Dales he must pass: yet resolving in himself to fall and rise with his Guide through all and every Vicissitude. Because of the confidence the Spirit of the Soul hath in his Guide, that he will search, and bring through all Kingdoms; till he finds the Pre-existency of his own Spiritual, immortal Being. And thereby be advantaged by the additionally supplies of what was lacking, while confined within the circumference of a Mortal World within, and without himself. Which while shut up in the Prison-House of a Mortal-Nature, no sight of invisible things in the high Sphere can possibly be. Therefore as the Spirit's Line unwinds, we are wound up from the low Valley of this Terrestrial State to Heights, where none can see our Walks, because covered and environed with Heavenly Clouds all about: Which will part us from all those Inhabitants, that dwell in these earthly Cells. None but such high Mounted Spirits can tell the Secrets of the higher Worlds, and they only called up are there to dwell. Though at the breaking off from these low and inferior Constitutions of Beings, it may be grievous at first, yet the Holy Inspirator does faithfully assure us, there are infinite profits and advantages, that will attend us herein. For by this our Spiritual Travels, high im-

improvements will be made in Knowledge and Experiences, as we pass through the Heavenly Countries, as learning the Languages, Fashions, Deportments, Habits, and Mystical Arts. All which may be of high and wonderful use, to honour and bring in such increase to our Lord and Master's use, that henceforth we shall be reckoned no more unprofitable Servants; but Faithful and Wise, to be evermore employed in those more high Affairs, that as Seraphicks learned we may be. Oh dear Spirit stretch out thy Line, that we may see our way to act in those high degrees.

*November 20. 1678.*

### *The Sovereignty of the Will.*

I Was in the Ejaculations of an inspired Mind, proposing to my God and Father, somewhat that might free my outward Life from all kinds of Servility. For which I did know; I had a single Eye, to shew forth the hidden born Life, that might carry Majestie every where with it, and not to stoop to inferior things. Upon which I had a Word came in, saying, The eye of God doth well see, and read, what is in thy Heart, as to this particular, wherein thou hast been long proved. But a Medicine is preparing,

that

that will redeem from it. But the cry of the high Spiritual Will must run with great terror, as a Principal ingredient hereunto, crossing and bearing down those many contrary Willings, that have taken their Birth from the Constellations of the Elementary World. That has bound the Hands of Faith in the powerful Will-Spirit, that nothing wrought or produced could be, beyond the circling course of Reason's Production. But now take good heed hereunto this advice from the light Element, and its fixed Star, as the Medicinal cure for it. Which I was instigated to write; as the Matter to me was given in, concerning these high, and also these low-born-Wills.

First consider what the Ground is, from whence the various Wills do proceed, which bears up the force of them, that makes them so pregnant. As now to begin with the many Wills, that are generated from the outward Life-Birth: they have all their Spring from the common Senses, which brings in those pleasant Pictures, and beget an *imaginaries* in the Mind, which is the proper Ground of the many springing Wills. Which inferiour Will goeth forth to effect, what the Birth-Ground of the rational Life doth set before it, as to the Honours, Profits, and Pleasures of it. Each hungry Will doth these pursue, and through the Strong earthly

earthly Magick of it doth them effect, As we see the Worldly hunting Esau's, what Vension do they get, and what Spoil and Prey they daily catch, through the violent pursuit of the Will, that thrust forward to obtain all that, which promiseth a present failing tranquillity.

*Obiect.* But now this may be Objected, Can the Will abstractively carry on all that the Mind doth design? Not so: for we see that in all degenerated Births, that Will nothing beyond a Terrestrial World; yet come they short of what they Will into? *Answe.*

As answer to this, it is thus given me toUntye this Knot, that whereas some natural Persons, in the natural Acts of their Will, do find the stop of that Wheel, that it will not turn to bring about that, for which it moves so strongly: So there must be somewhat which lets the same: But now what is it that lets? Or what can stop their Wife and Holy Creation? Since the outward Spirit is fallen into this gross outward Elementary Body, the earthly Will is now bounded by a superior Power, that God hath given way unto: that may check and controul the Will, if it doth not agree with the Rules and Constitutions of the Starry Region, and with the Prince that ruleth there. Which is the sad Effects of our Spirits coming into these Elementary Bodies,

to be under this curb and Astral Dominion. So that those who are not freed hereout, though they have a resolute strong Will, yet they must be in an intifacial League and Combination with the working Power of the Stars, before their Wills can fully sway in the outward Matters of this World. Therefore no one thing of more consequence to be sought after, then to have That nullified, and made void, which is formed and wrought through the Conjunction of the Starry Heavens, wherein doth lie the venomous Strife.

But it will be Objected, That cannot be, without the Annihilation of the Elementary Body.

*Ans<sup>w</sup>.* Then how was it with our Lord Jesus, who carried the same Body as we do: but nothing touched him of that kind? But it may be said, he was an extraordinary Person. But though he was, yet for that end He was manifested, that so he might not stand alone in the Superior Birth, that could not be touched with the Poyson of the outward Elements: but gather a known Number, that should share in the self-same Superiority over the Starry Region. Out from which the Redemption will shew it self, through the springing Might of the Heaven-born Will, taking hold of the Celestial Planer's Power, as its true Mother-

Life, which will bring aid, to pass every purpose and determination, that is formed in the Will-Spirit; riding over the Heads of all the contradicting Wills, that are from Astral Birth. And truly we may take up Lamentation, and say, The whole World lieth yet rocked asleep in this enchanted Bed, and know not, neither consider, that the Will-Spirit in compliance with the Stars, is now become their driver, and how hard is it to discern them, from the puttings forth of the Spirit, and his divine and un-mixed Willings: Which are agitated from a higher Constellation, than any thing of this outward Birth can pretend to. Yet into this, if there be not a wise and clear discerning-Spirit, the Stars will very readily come in to mingle: because we are in such Bodies, as do carry their signature. For which cause the living Word, that is sharp and powerful to search and divide betwixt Life and Life, Spirit and Spirit, Will and Will, hath to me appeared to give the true understanding, and right character of what is Willed from the pure Celestial Essence, as it comes naked and abstracted from God: and what puttings forth these are from the outward Birth, that is, from the Stars: Also what adulteratings there may possibly be, where there is a formation of a Christly Birth,

Birth, yet Obnoxious to the ruffling of the  
restless Stars.

Whereupon the Spirit does give this Coun-  
sel, that whoever is once mounted upon the  
Horse of the pure abstracted Will, that they  
be so watchful, as not to be plucked down  
again with the infectious Stars; but keep up  
the Authority, and tread down those many  
thwarting Spirits, that will thrust to over-  
throw the Horse and the Rider. Which  
must keep pace together, till they have clean  
passed into their own Eternal Element to  
obtain a full confirmation; which the Con-  
stellations of this World cannot alter, nor  
ever mingle withal. When once it is  
throughly Baptized with the fiery Element,  
which fixeth the Birth of the Holy Ghost,  
then it will nourish it self, from its own  
Fountain-Life, and will grow so strong, as  
to resist the Starry Constellations, where  
have been the long strife. For the Kingdom  
of God is all *Harmony*: and it puts forth in  
*one entire* Will, that reconcileth Heaven and  
Earth together. Which being once brought  
to pass, the rich Land of BEULAH, with  
all its Rich Golden Mountains, will soon  
break open, as the unexhausted Bank, that  
supplies the High-Born Will with all suf-  
ficiencies. So that the Proverb may hence-  
forth cease, that *to will is present*: but such  
War and Strife there is, that the Will is  
left

left Naked without Power to effect. But blessed is that Light, that hath given us understanding to know, what it is that we must cloath our Wills withal, that so they may become Impregnable to carry all before them.

The first Rule that is given is: That we clear the Houle of Nature of all those striving Wills, against this one interiour Will, which opens purely, and distinctly from the Birth of the Holy Ghost. We are not to delude our selves, as we do too Universally: Saying, That there is an allowance for Impotency, that cannot move the Wheel of God's Omnipotency. For this we are lawfully to contend, till we arrive to the Superiority in God's own Will, that may bring in all to bow. That Variety may come into the Unity, and no more be at odds. And this is the work the Holy Spirit doth now set us upon, that so our Warfare may come to an end, and we be redeemed out of the jarring Elements, under which we have suffered.

The second Rule is, that as we clear off all Scores and Obligations, as pertaining to the Astral Birth: So henceforth to be still raising and stirring up those Powers of Love, and exercising those high floating Acts of Faith, that may forceably attract the Super-Celestial Planets, that our Will-Spirits may

run

run into a near and high Conjunction with them, as they in their course do move. And herefrom we are to expect our true Medicinal Healing, and Tranquillity of Life, with all successive blessings: That may infinitely outvy, what from the Starry Region hath been given to their Children. Now for the obtaining this more high and wonderful Dowry, we must remember that no divided Will must remove us, but we must ascend in the *one* strait line of the Spirit: neither must our Eyes look two ways; for while it is so, we are in the demur, and then God is left free, whether or no to entail or settle the Cœlestial Inheritance, from *Beulah-Land*. But could we come up to a clear simplified Willing, trusting thereinto, confiding and expecting our income from no other hand; The Lord of this Eternal Heavely Region, stands charged and obliged according to our trust and belieif, to make performance, out of his infinite Stores. O who can raise, and keep up upon the flying Wing this High-Born Will, that it may flag no more, nor be beaten down with the pelt ing Stars, that are shot in from the great Prince of this Region? Now, O Lord Jesus, let all his Constellations fall as untimely Fruit: that he may find no more in us, which he may call his own. So we shall rise in Victory over all of his Kingdom.

*December 1. 1678.*

*Letter and Spirit. The Vision of a Roll.*

IN the Night-Watch, as I was in a resting Trance, there was held out to my view a Paper-roll, and I could read the Inscription of the first part, which was in these Words: Greeting from the Prince of Love and Peace to thee, and the same in Life-Union with God in Nature. Behold and read the Articles, that will the outward and inward Birth reconcile. Then did the Roll fold up and pass away. Then I said, *Lord how shall I read; what is taken away?* But it was answered me, *So it must be.* To signify the Letter-Inscription may vanish and be snatched away: But the Spirit is at hand to imprint it fresh and new in such a Book, as the Lord's own Seal shall witness to it. In that thou wilt review, what was specified in the Roll, and what the Spring-Book of Life in thy hidden Ground doth put forth, as thy Eye may be quick for to spy it, and waiting for the Eye-Salve to discover it.

*December 2.*

December 2. 1678.

*The Interpretation of the Vision.*

THE Vision of the Roll, was again held out; part of which I read, and the other could not: but it was taken up again out of sight. Which concealed matter, my Spirit was much inquisitive about; watching when the Book would open, that I might see and read, what did then withdraw. Whereupon an Introversion did seize upon me. Then did the Anointing bring up the whole matter, and repeated it to me. The sum of which was, that the *Gentile* Nature was call'd to be made partaker of the Covenant of Promise, which the inward Birth of the Spirit did enjoy, and to be a Fellow-Heir with him, to whom also pertains the Adoption, and the access to the Oracle: And to be Baptized for the remission of Sins, through the penetrating Fire of the Holy Ghost, that would give the perfect renewing of Sanctification throughout. For the outward *Gentile*-Nature is that outward Body of Flesh, that is thus to be made a pure *Nazarene*: Before Christ in Spirit can work his mighty works of Wonder. The Apostle *Paul* did very clearly see into this great Mystery,

wherri he cried, Who shall deliver from this old Creaturely Body, where Sin and Death do reign? Which he, and others, who had the first fruits of the Spirit did groan under. Who though through the Spirit of their inward Man, they did subject the outward, and mortifie the earthly Members of it: Yet this was a step too short. Something else is to be expected: only this is to make way for a further Change. For while the old Creaturely Spirit and Body remaineth in its earthliness, and is only subjected, contrary to its own Propensity, it is in pain and uneasie, while not changed into the Life, and being of what is clear spirituality. For true it is the supernal Will of the Heavenly Born Man may yoak him, and may impose the very same Laws, that he himself hath received from God: But they cannot be so grateful nor pleasant, till he be changed and renewed in the Spirit of his Mind also. Which the wise and understanding Spirit, that is gone through the work of Regeneration in himself, presseth for: and being an abstracted Spirit, (that wants a meet-help in a fit organical Body to work through,) begins now to consider how in all Friendly aimableness, to gain the free and voluntary force of his Will-Spirit, to unite in all Points and *Articles*, that the Lord Jesus hath commanded to his Own, that are begotten according

cording to the *Will of the Father*. Which Points and *Articles of Faith* are accordingly to be set before the Outward Man, for his agreement thereunto. For he must be the active Agent: for the Spirit of the inward Man without the outward, cannot bring forth into Manifestation the working Powers, without there be unity of Love and Will. For that gives Life and Courage, and Strength to resist what will make their attempts from the Satanical Kingdom.

Now then the *First Work* the new Man goeth upon is, to offer a test to the outward Man, whether he will renounce the Traditions and Laws, that he hath been all his Life trained up in obedience to, and that are so agreeable to the Mortal Essences in which he lives? Now must he disclaim, whatever doth relate thereunto; Abrogating the very Birth of outward depraved Nature, that consisteth in the strife of the four Elements. *This is a hard pluck to bring the rational Spirit unto*, it may well be Objected. But so deeply hath the Love and Wisdom of God impressed this already upon the Spirit, that is Born from the Trinity, that he cannot be at rest, till he draws the outward Man also to be come one in this Golden link with the Deity. Which will be the greatest Wonder, that ever was or shall be wrought, for it is the *Salvation that will reach to the end of Man's*

Man's Earth. And in truth the reason, why the outward Man hath remained as an ~~out-~~  
cast, and an *Unbeliever* is, because it hath been generally received, that there was no such necessity for his Salvation, his Birth being from the Stars, and there he must expire again. But we well know, his Root is deeper, and may arrive to his first Original, Paradisical Nature.

Then, 2dly, Why so few in this outward Birth have reached hereunto, is because the inward first Birth hath been but feeble and weak, and hath not been strong to overcome all Temptations, and Tryals; as not standing firm in the Faith without staggering. For till he be fully perswaded and satisfied in all the Points, that tend to the overturning the Worldly Forms, Worships, and Constitutions of things, after a Creaturely manner; I say, (or rather the Holy Anointing doth it aver.) The illuminated Spirit is no fit Agent, to work upon the Corporeal Subject: And that too till he hath gone through the whole proceſs of Renovation and Sanctification, and hath passed through the purging Fire of the Holy Ghost. That so the pure tinging Gold may have its Springing Layer within him: Which will keep the inward part as a clear Crystal Stream. And this will make the inward Ground rich in all Fruitfulness, for a daily offering to

to him, from whom the Life-Seed was cast in. Which is so pleasant, that he permits the outward Man to partake thereof, as a Joint-Heir in Spiritual things : Upon a solemn Protest, against all of the earthly Kingdom. And when to this he is brought over, then further it is agreed upon by the High Council of the Holy Trinity, to tender the sacred Covenant, wherein are contained the high *Articles of Faith*, that the Spiritual Man hath signified and subscribed his Name to, which are filed and recorded in God's Life-Will. Upon which a Commission is given to try the outward Man with the same, that if he will mutually comply, then he shall be saved from the Mortal Destruction, which otherwise will come unavoidably upon him.

December 3. 1678.

*The Proclamation of the New Creation.*

THE Word of Life thus opened in me, and laid: O hail thou New-Born Spirit; and consider well to what a point thou art come. Thou art come indeed to a Work of great consequence. Which is to Preach the Gospel of Salvation throughout the ends of thy own Earth: for the gathering in

thy

thy dispersed and scattered Properties, which have not known who their Redeemer is. *Proclaim I say, Proclaim liberty upon the acceptance of the new Covenant-Terms, that were specified in the Roll that came down, which shall be renewed again by the Spirit of Revelation.* Then entred my Mind into a very deep stillness, to hear what would be further disclosed concerning this matter. Then was brought to my remembrance a Figure, that some few Days past I did see in Vision. Which was a swift moving Body, distinct without me, that went up and down, but did not touch the Ground, but circled round in an ascending motion towards the invisible Heights. This was said to be the Figure of the new Creaturely Form, that the outward Man was to be turned into, which would free him from the accursed Evil, and bring him into the *Angelical liberty.* What greater Motive can be presented to enforce a Renunciation of the old Creaturely Life, that lieth open to the disquieting Elements, which will still make War, where Corporal matter is found? Therefore turn thou in, O Man of the Earth, to thy original Ground, where the Gospel-Sound loud doth cry again, and calls the whole outward Man to pursue this. For help is laid upon the Anointed Prophet within for this very end, who hath the Horn of Oil to anoint withal:

That

That what is Natural may become Spiritual; according to that Cœlestia Figure, that was again renewed to my view. Which I had lightly passed over, had not the Holy Ghost set it before me again: and shewed me, that in like manner, such a modelled Body, all-Spirit in matter, should act the high Magia of God's Wonders in the Seraphick Circle; into which nothing of Humane Birth can move. There did follow this Visional Word, saying, A great overturn! Who can it understand? He who feeks to be uncloathed from the creeping Beast of Mortality, and to be cloathed upon with Life-Immortality. Who walks and moves, and yet doth not touch this Ground, from whence those Death-vapours do spring, that have infected the Inhabitants, that dwell there-upon. Come up thence, O Spirit, and draw in with thy Magical breath, thy own Co-essential matter, for a cloathing of Life: and so Harmonize thou in moving Power with pure Seraphicks.

December 4.

December 4. 1678.

*The Angelical Articles.*

**A**fter this there was presented a Fiery-Circle-Life, to which the Child in Stature did move, and did ascend from it to the upper Spheat. But from within the Circle I was called to look upon it, and there it was written all within with Letters of Flames, the matter of which was repeated, though I could not read it. The living Word signified, that therein was the Life-Articles of Faith, higher than which the very Angels could not procced to live unto. Then said I, *Ab Lord, what is this to a Spirit, that hath not put off his mortal Nature, and put on an Angelical Habit?* Answ. Yes, it doth concern the inferiour Man very much: who by receiving in this engraving Love, may hereby attain to such a Transparent Figure, the consistency of which is raised through the Conformity to these *Angelical Articles*; which were Specified in these particulars.

The 1st. Article is to believe, that the everlasting God, that did once form Man in perfect and pure Nature, will restore him to the same again. But this not as a Creator di-

stinct

stinct from that of his own Essence; which yet remains with us: but in ( and through ) that he will be the moving Power, to raise up from the Center-Circle the *disappeared* Image, or Figure, that it may be then most excellent and Glorious in Holiness, in every part.

The 2d. Article, is to own and to know no other God, but this God that can introduce his own undivided Property into the divided, as to reconcile, and make the Creature one entire Body of Spirituality, agreeing with Christ, in every part, who is the Head Principality.

The 3d. Article is, we are to believe, that this Eternal working Property is all-sufficient to provide for us, without interfering or touching with the Mortal Essences: under the Dominion of the Starry Region. For the outward Birth shall be freed from that Bondage of Corruptibility, through the Baptizing Flame of the pure Deity. Which is so diffusive through the whole Man, as to make it all Angelical, to cut off all occasion of dependencies, as to corporal substance. Which the gross earthly Man hath cleaved so fast unto, as the Life of his Life. Which in this new Model, we shall see, and certainly feel, broken; as the fiery Law of the Spirit, worketh through all Nature's Properties. Then will that Faithful saying

of

of our Lord be made good, *Behold I am come to make all things New*: This is to be made every whit Whole.

Except we do assent unto these Articles jointly in the twofold Nature, and except we do subscribe to this new *Angelical Creed*, we cannot expect to become transfigur'd Creatures, and so to be set free from all Powers and Dominions of this World, bearing the Figure and Body of the *Angelical* World. For this the true and faithful Witness hath testified, asserting a possibility to those, who can give credit to these Truths, and be Practitioners in them: O Lord help our Faith, we pray thee:

[*To this Angelical Creed may be referred the Twelve Degrees (or Articles) of Faith, in order to the attainment of the Divine Magia, or Theosophical Art, which are taught in the Revelation of the Tree of Faith springing up in the Paradise of GOD; as the distinct Branches, Fruits and Properties of that Magical Tree, exhibited to the Eye of the Spirit. The comparing of which together possibly may not be unserviceable to the Student of this Royal Science.*]

December 5.

December 5. 1678.

*The New Tent Erected.*

THE Word thus sprung: As the Lord thy God hath quickned and strengthiened his own Life-Birth, to make it a Prophet and Seer deep, so a meet Tabernacle must be renewed for it: That a true Witness may rise to testifie that, which hath been as a Sealed Book; So that he that runs may read, what will be Engraven upon the fore-front of the new Creature. For a Holy Tent is to be erected for the new Creature, all Glorious throughout; because it is to be of a threefold Spirituallity, extracted from the Deity. A Body must be whose matter is of such a composition, as the Root and Ground of the Spirit, that is from Eternity, that had its Pre-existencie in the *Abyssal Deep*, before Nature was Figur'd forth in *Paradise*. So that there is a more high dignified Body, which our Lord Jesus hath now put on from the Divine Essentiality: which was what the Lord had, before he came to take up our humane Form. For he prays for the Glory, that he had with the Father before the *World was*, as a distinct Person. Who having this reassumed as a Light-generating Body

Y

Body will henceforth multiply into Life-Figures of Glory, that shall every way Equalize the original Matter, from which Spirits have their Existencies. The distinction of Body and Spirit shall cease. For there shall be but one intire activity in the Ghostly might, that will make the Body as penetrating as the Spirit. This and much more was opened and revealed from the *Transparent Chiid-like stature*, that appeared in such a swift Circling-motion unto me in the Vision, which brought this Mystery to light.

December 7. 1678.

*Contraries Reconciled.*

THE Conjunction of the two Natures, which have been so *Contrary* to each other, now being upon reconciling did give a refreshing hope, that the restoration would be fully accomplished in the threefold perfect degree, that might both Body and Spirit free. Being cast into a deep Contemplation hereof, the Similitude of a Tree was set before me that was Barren, Dead, and Dry, as we do see in Winter, no covert of Beauty. But in the Spring a fresh Cloathing there is and Fruitfulness, that makes it quite another thing.

thing. That which was as dead, lives again. So it was applied the outward Sinful Man was as this dead Tree; but the Spirit Life of Jesus was that which did incorporate, and so gave the old withered Body a new fresh cloathing; sending up from the pure inward Ground of the God-head-Springs, that living Water, that was for the uniting the Force and Power of the divided Property, to concenter again in one Spiritual and Cœlestial Body.

*December 15. 1678.*

*The School of Wisdom. A Transpor-*  
*tation.*

**I**N the Night after my first Sleep, I was consulting, whereunto the moving Star had brought us, and perceiving it still was in its circling motion (to shew, that we had not yet arrived to the Center point, where we might mix with it, and cease from all further searching and Travelling) I was longing now to be at rest in the Lord, from all sort of Toll and Labour, both Internal and External. But it was replied by the Holy Ghost, who hath God's secrets in readiness to reveal, that there could not be so quick a dispatch. For we were, said he, but newly entred upon

X;

upon the Borders of the unknown Land, where the Heavenly City doth stand, <sup>in</sup> which each one have reserved their allotted Mansion. And being cast into a Solitary and Mourning posture, because of this Word, that declared for a continual Warfare I was in some kind of Agony. In the fence here-of I Queried, what the Lord would further require, now that the *Contrarieties* in Nature were agreed to walk in the narrow track of the Spirit unanimously. Upon which expostulation the Spirit did it reveal, that it was now the fittest Season to proceed forward in. For none could be capable of taking their degrees in order to a Seraphick Dignity, but those who had reconcile the striving Properties. Which from the outward Birth had made such a strugling. Which (being not only subdued, but made all willing) now must together launch into further Depths, as the Star above shall direct the *Measuring Line* in the Spirit's Hand: Which we are precisely to observe; and all will work to fetch up to God's rest.

Then after all this Opening and Spiritual Party I was over-set, and cast as into a *Trance*, and had all my outward Senses drown-ed, and was brought by the Spirit into such a place, that was as the Scene of another World. For the Ground where the Inhabitants

Inhabitants moved, was as clear as Crystal, and the same above was the same below, all light and clear. The Spirit that brought me in, led me to do Obeyiance to one, that was the *Princess* of that World. Who appeared great and full of Majesty, resembling the Face of a Woman, all cloathed as in waved Clouds. I was something abashed to come near her: but the Spirit animated me. And She directed my Guide, to bring me into acquaintance with the residue, that did move there in distinct Figures. But they at first looked somewhat strange upon me, and shy: because I had no such clarified Body. Whereupon I did strive to make my Apology in way of Speech: but that did much displease. For it was advised, this was the *Magia-School*; where all of Mortal Language was to be excluded. For all was understood by the operation of the Magia: here was no Speech, but all Power acted. Then one I was brought to, that had such a composure in his Countenance, as one might read profound Wisdom, signally resident upon him. I would have had them more free, and familiar with me, for I loved, and was much affected with them. But they saw, I was not versed in their high Method, and looked upon me as a stranger in their Region. And being very eager to ask them questions, what the denominated were?

And who was the Sovereign Ruler here?  
 And I was big with many Queries, but received a check, as being a young Novice,  
 that did not understand the Magia-Rules.  
 Then suddenly I was bound, and could move no way, but no Hand touched me. And this was to let me know, what Sovereignty they could put forth. And then as suddenly I was set free, and found my self at liberty.

Then heard I the Majestical Princess, that ruled all in that Sphear, say in a breath as soft as Air: Do not despise the unlearned, that are not acquainted with this high Art. For this thing, time is allowed, for the fitting her out thereunto. But know, O Spirit, before thou goest from hence, that this is the one only thing, that is worthy to be learned, whereby Nature's Beast may become tamed, and to a Heavenly Figure renewed by the Magia-working Power. Then brought I was into my Bodily Sense, where I was given to understand, what all this Transportation tended to. Which I was cautioned to remind, and lay up as a secret: and watch the turn of the Wheel, when Sophia should it once again move, to bring us to know and learn this high Mystery, which may the groaning Creation relieve.

December 18.

December 18. 1678.

*The Angelical Philosophy.*

AS I stood upon the Watch-Tower of the silent Mind, this Word of Counsel came. O Spirit, whose Ear is opened to hear, be then thou a wise Pilot, and well-govern the Ship and Bark of thy visible Creaturely Nature. For upon this Coast thou art not to stay, an *Holy Island* is provided for thee. Therefore take the opportunity, when the fiery Gust, and airy Breath do move high: Then this heavy Ship away may fly to that place, which is very nigh to God thy Father. Who hath appointed to thee one, that is learned in the highest Mystery of the Ghostly Magia: that in the Sequestration of thy Mind, thou mayst be taught the *Angelical Philosophy*. Which is a new Science, that hath not been scarce by any fathom'd. But there is a Decree sealed, for Wisdom's Children to be brought up in these high Magical Arts. Therefore put thou in for thy part: and regard no other thing; for this will give great pre-eminence above all that can be utter'd. For it is a restoring to the Celestiality of that Kingdom, to which ye have been Alienates. But now

Y 4

mind

mind your calling ,and be Couragious to draw off from the Shoar of all mortal Things. Which have been as a Door that hath hung upon a wrong and heavy Hinge, to shut out of Wisdom's Magia-Spring. Which in the *Holy Island* doth run all free.

*December 19. 1678.*

*The Theosophical Eye.*

THE working Motion of the Magia-Circle, I did feel in a strong driving into an Abyssal deep. And there was presented unto me an *Eye*, from which went forth bright Beams of Light, which had a wonderful attractive Power to draw the Spirit of my Soul into it, as the Center of Wisdom's Light, and vast comprehension, which must expose it self to the Infinitum of all Beings. And it was said to me, Now thou art to be tried, whether thou canst leave all Visibilities, and come to liye in this *Theosophical Eye*: which can generate all kind of working Powers, that may cast the Model of the new Creation. Then replyed my Spirit, How shall I that am in Mortality, possibly be able to live in this bright Circling Eye? Although my Will do unfein-edly hereunto aspire; yet I cannot find the way

way that may fix me here; neither can I come so sudainly to such an Abnegation, as to forget and forsake my own Creaturely Being. Then said the inbreathing World, there is an Essence of Love, that may constrain thee to come up to all the Magia-Rules. Although, yet the way seemeth uncouth, and as incredible for thee to pass into this Eye, as a Camel into the Eye of a Material Needle. But do thou know, that the Time is now come about, in which the Father of Magical Spirits will put those of his own immediate Line unto it. For hereby the World shall know, the true Engraving of God's Name. Which inscription may carry a Life-forcing Power, to out-do that Speculation of Images, conceived in the Mind, which lieth bare and void of the Ghostly Might. Which the Heart of Christ longeth earnestly to drive forth into Manifestation. And therefore hath he sent out Glances from the Eternal Eye, that we might our way espy, and come to be the fruitful Branches of the Magical Tree. For the accomplishing of which, these Rules following were expressed by the Master of this high Art.

The First Rule given out was, that henceforth, we *unlearn* and *unknow* all, which the wise rational Spirit hath in its refined Morality disciplin'd, and exercised our Senses in

In making fair shew in the mixed complex-  
ion of Darkness and Light, Evil and Good,  
All which we are to disavow, and to al-  
ter the whole property; for this cause: In  
that by this Spirit, we have been taught to  
join Baal with the one only God, and to  
bow down to the Sun, Moon, and Stars,  
that have but their Subordinate Government  
in this visible Principle, under JEHOVAH.  
Who hath not bound those, who are his  
Off-spring under a Law of necessity, to have  
recourse to these inferior Powers, for those  
conveniences, that are to succour the Out-  
Birth Life of the Elementary Nature with.  
Although the whole World in general hath  
learned no other Philosophy: the Just and  
Righteous, and those who are in no work  
of Regeneration, hitherto mutually do agree  
in this Matter, to fetch in their Life-sub-  
sistency, from the ruling motion of the Stars.  
But God would, that we should, ( who stand  
in the Election of the Love ) learn and un-  
derstand another way, in which we may  
command both Sun, Moon, and Stars, and  
break their Bands.

But, *Where is the Man or Woman*, it may  
be replycd, *that could fly above their Region?*  
True it is, we are ignorant in this our pre-  
sent Age of any such, though I doubt not, but  
some there may be in this very time, though  
unknown. But I am assured that the time  
is

is come, when the Starry-Birth shall break away by the Magia-Wheel, when once it doth but touch. Then we shall see that marvelous thing, as dark and heavy Iron upon the Water to float and swim. And though this Magia-School hath been shut up, and the Magical Children, who thereunto do belong, have had a long Holy-Day wherein time hath been loitered away ; now the idle-time is over. The high Theosophical Eye doth run to and fro to attract, and gather up them, who are apt to learn Heavenly Philosophy. Who know by several marks who may attain hereunto. First, they have a Signature different from others. Which ariseth from an inward Birth-Ground, more pure and clarified, that gives a quick and sharp understanding, to comprehend from the Center-line of Life, that runneth into God's deep free, and doth not stick nor stay ; but pierce through as a breath of Air. That hereby it may be an ascendent above the order of these outward Stars, and inhabit in the Circling Eye as a close Student. And may there from its Light-Glance, as an Eye in that Eye, read the Trinity-Book, in which the Rules of the Magia are expressed apart. Without which nothing can ever of this Nature come to be understood : therefore caught up we must be into this Theosophical Eye by that Life-line of the Spirit. Who hath,  
taken

taken hold to fetch up our Spirits from this muddy Shoar, which hath put out the Magical Eye. That by this attractive Stone, that doth shine so bright upon the Face of our Mind, we may come to learn a new Alphabet, and to forsake the old Natural Phylosophy, learned from the Schools of this World. For this purpose the Eye of Love hath looked down upon the Magical Ground, that is known unto him, to stir the Heavenly matter, that hath been under the strong binding Powers of the harsh and bitter qualities of the outward Birth. Now called up is the Spirit, whose Original is from the Magical Ground to hear, and learn, what will it free. If it be able to agree in all points hereunto, then a high Magus he shall be in God's *Theosophical Eye*. This is the Counsel from God revealed, and therefore to be revealed one to another.

December 20.

December 20. 1678.

The Rules that are taught in Wisdom's School.

THE drawing Power of the Holy Anointing being come to give further Rules, forward to proceed, in the Study of the first Ground of Divine Phylosophy, through which the present deplorable State may be overturned, whereby the Mortal Dust may be turned into the Gold of Ophir. Which will make good that antient Prophecy in *Esaiah*, *That Man shall be as refined Gold of Ophir*. Oh where hath this great Secret been hid? And how is it, that none have been found worthy of so many Ages, to find the entracice into the Eternal Magical Eye? Though Christ the Lord hath made the way, yet the World of Mortals continue at a stay. But it must not be always thus and for ever. Wisdom's Theater must be known by her own, that are born again anew. For the Age of the World is far spent, therefore a *Solomon's Day* must be expected: in which Wisdom shall flourish from the Life-Magical Tree, whom for shelter, all Nations shall come to. But it may be asked: *Where is the Ground for this Life-Tree*

Tree to take its rooting new again? The Answer is ready, Search each One, and no longer be ignorant of the Seed-Pearl that does lie smothered in the low and deep Valley, of a renewed Earth. It's Life by one Magical Breath, may soon be blown up. Therefore let us not stay for a future time: for the Holy One doth half as to come up to the Circle-Mount, Where Wisdom hath her School-Erected: It is a place remote from all the common earthly Structures, where Mortal Essences do dwell. Which do make Mutinies and Noises in and about, the Trafficks of this lower Region. Therefore all here are quiet and still: nothing to be heard, but what tends to the promotion and advancement of Learning in the *Theosophical Art*. This is one considerable Rule to be observed, in order to the deep Process, which is to follow.

The First Rule, The Mind and Heart is it, that is to be the separated Place, or *Holy Island*, according to that Scripture, the Multitude of Islands shall wait for the Word of the Lord to be revealed unto them. That is, every individual holy prepared Spirit, and Heart shall become Wisdom's Spring of Holy Understanding, and Theater: Where in the diversity of her Proverbs they will become knowing. Therefore in this School be waiting.

The Second Rule given forth as a Law from this

this University was, That whosoever enter themselves Students here, shold not go out hence, till they had taken all Degrees, and come up to the full point of the Supernal Philosophy. For this School is not for any such, as stand divided and wavering in their Minds, betwixt two Worlds. There must be a Resolution taken to stick to One only Study. Then entred we may be, as New-born in this High & Celestial University: Where an Infinitum of Magia may be understood.

The Third Rule brings us to the first of the Alphabet, which is the beginning of that Name ALPHA: For this is the first Number. We are to find out God's Name, both in Unity and Diversity. The two first Letters we have received, as the first Rule to go upon: A. L. Which signifies the whole Number or Unity; from whence the generating Spirit doth proceed, and opens it self into Variety; piercing and begetting it self in Nature's Properties, in order to its restitution. And this is from the A. L.: to which we may add the mighty Creating Fiat. That now is the beginning of a new Creation, and the end of the old. Who hath been, and is to be known by that Name I AM: and whatever is not found here must moulder and dye. For in the ALPHA the Model of a new World is formed. From whence we learn, that the Alpha is

is calling that, which doth belong to the Heavenly World: that so the good Essences, that have been troubled by the jarring Elements might now pass, through the separating Fire, to their own Mother-Element; wherefrom it may be brought forth again, in another consideration, so that it may be consisting with the I AM: As having the pure Theosophical matter Consubstantiated in, and through, the generating property of the Eternal Spirit. Now then from hence we see, what we are to learn, to wit, to Spell out the beginning of God's Name, that will bring one to the Magical Art. Whoever can draw this Number-Figure upon their Heart and Mind, they will soon expel the venom of the Serpent's Sting, which hath got thieren, to infect the whole part. No other Spell but this Name will ever cure Mortal Man. Through whom the incorporating Power of this Name will run, as burning Gold: that all the Waters from the troubled Sea of Nature, can never quench it. For it is of that high and pure quality, as it drinks up all Contrarieties, and devours them. When this Mystery is well learned and understood, so as to become practised from the Intrinsical sense and feeling of it, then we are come to the very Ground-matter of the Supernatural Philosophy. Then it will be very easie to reduce and sublime, that,

that, which hath lain in Putrefaction : and all Impotencies, Weakness, and Imperfections will be from this infallibly recovered to Strength and Perfection.

The *Fourth Rule*. But before we can attain to this high Work, we are to be exercised in the manifold *Acts of Faith*, as another Rule preceding hereunto. For if, the true right Magical Ground be broken up in us, then it will first come to put forth the pure *single Acts of Faith* in the *Alpha-Name*, without mixing the least contrary Grain with it. No other Letters must be joined with the A. L. And the I AM will be All the mark in the Eye. For the Bow of Faith will fly to the Circle-Eye.

The *Fifth Rule*. Before we can reach to Wisdom's Center, it is revealed that of necessity, our outward Man must sink that degenerated Name ADAM ; with all the Wo and Misery it hath brought in with it. But so strong is the Circle of this sensitive Nature, that it may properly be Objected, The outward Spirit without the Power of working Miracles, cannot get out ; there are so many hangers on, that do claim Alliance with him, while appearing in this Mortal State. Now as to this, the only remedy prescribed is, that we learn to dye out of every Letter in Adam's Name. And how is this to be effected, but by the awaking those living Essences

Essences of Faith, which have Power to enter into God's Name. Then Faith hath got into its strong hold, where no subtle Arguments of reason shall bear sway, to make and raise Questions, Doubts, and Contradictions, to this all-working Power of the God-Mighty Name JEHOVAH. Now then all expedient it is to abide yet a while under the teaching, nurturing Spirit of Faith, which verily is a purifying State, that will make us meet to enter among Wisdom's deep Practitioners of *Supernatural Philosophy.*

**The Sixth Rule.** But before we can here come, we are to remain in the *School of Faith* with the *outward Man*, and there learn the high Rules of Faith, which are annexed to the high *Magna Divine*. + Not to mention here those lower Acts, which the Leaden Plumet of Sense pullleth down again: So frequently mingling those gross Metals of Sense and Reason, with this pure Gold of Faith. And so this hath made it as a drug: and it is set light by. Because it is not of that currant kind, that will pass through the Probation Fires, that of several kinds are prepared to examine it by, in the very way, before we can come to *Wisdom's Land*, where the Springs of Gold do it overflow.

**The Seventh Rule.** Query, *What is the first high Rule of Faith, that the outward Man must learn,*

*Learn, that must admit of no drug, of Sense:*  
*Answe. It is the Faith of the Son of God,*  
*the pure Quintessence of his Name, burn-*  
*ing as a Flame, that is a Spirit that springs*  
*from the Eternal Central-Being of God,*  
*come down into Nature, for to change and*  
*renew, by the Spirit of Faith : that draws*  
*one strait Line from this invisible Sphear to*  
*the invisible Principality of Sophia.*

*The Eighth Rule. Or, Second high Rule of*  
*Faith, to the outward and inward Man is this*  
*that follows. It hath been clearly shewn to me,*  
*that now are required those clear and pure*  
*Acts of Faith, that must have no props ei-*  
*ther on this hand, or that, to lean upon,*  
*but venture must upon the greatest Perils,*  
*and in no wise be daunted, keeping steady*  
*to the strait Line of Faith. Which* \* See this  
*was, shewn to me by way of Si- December*  
*mitude. And so we are to be- 24.*  
*come tractable to the Pass of Faith,*  
*that will Land us in that all wealthy Land,*  
*where all complaints are silenced. And ve-*  
*rily this, and no other, is the way for the*  
*outward Man: as the Unction of the Father*  
*hath been very clear and plain ; which would*  
*stir up our pure Minds hereunto.*

*The Ninth Rule. Or, Third high Rule of*  
*Faith, for the outward and inward Man to walk*  
*in, to know, That the pure Quint-Essence*  
*of Faith are so pure, subtile, and thin, a*  
*div Z 2 the*

they can ( nor will ) fear none ill ; but look all Famine, Nakedness, Scorn, and Reproach out of countenance : Because it doth not act now upon an Object only *Without* it self ; but upon and from the *Essential* Name of the *Alpha*, that springs as Golden Oyl, that makes Faith run swift and smooth, to *incorporate* with the Object it self. That so there may be a constant stock to employ Faith's out-going Acts upon : Which will bring in good returns from *Wisdom's Land*. We have no just cause to mistrust the Revenue here. If our Faith were grown to this ripeness from God, the *Essential Ground*, we then should know, what is our own within those Magical Walls of her rich Territory, where Princess *Wisdom* doth stand ready prepared for Faith's Conquerors. This word of Counsel and Charge is from the Holy One, that we do not adventure without this Rule.

The Tenth Rule. Or, Fourth high Rule of Faith is this, That we do venture upon the Narrow Bridle of Faith, "without fear or reluctance. For it is the direct Way or Pass into that wealthy place, where the very substance of things hoped for, shall be all fully entered upon, as the due reward of Faith. Let us henceforth, make it our whole living: for what so pleasing is to our God? It wins his Heart: we make him our own; that we may be, in the way of all freedom,

*Let us then venture upon the narrow way with  
one foot*

with our God in all Spiritual blessings. Even so: Amen.

*December 22. 1678.*

**S O L O M O N.**

THE Word of Life thus spake, Though thou art yet in the Multiplicity of thoughts: yet Wisdom is in the inward parts to detect the superfluous rising of them. And therefore enter into the secret of her Pavilion, and there thou must hear and learn profound Proverbs. And they shall be plain unto thee, though dark sayings to the vagrant that are roving up and down from her Discipline. But heed ye and watch too, for the breath that is so moving, what is it, but the rich Dew, that will give moisture to the Ground, that is hungry, for the fruitful Birth of God. Which hath been hid in Nature, as an Eternal Grain, but now is expiated for the interpretation of that one great Sentential Proverb that none could ever understand, till Solomon comes to be born again. Then ye may expect the enclosure to be taken away that hath caused the Heavenly things to stand at a stay. But the Clouds dispersing are.

*December 24.*

December 24. 1678.

*The Narrow Bridge.*

A Parabolical Explication of the Eighth  
and Tenth Rules of the Theosophical  
Art.

This Night I beheld by my interiour sight  
A River, over which I was to pass. For  
beyond it there was a rich Planted Land,  
where all necessities were provided to enter-  
tain those, who could come thither. There  
was no working, nor toil: the Inhabitants  
had Rest. Thus I was discoursed, (as I stood  
in the sight of this River) by voice: but  
saw no Man. Then I considered, how I  
might yet pass over: for there was no Boat;  
and the River was deep. I was very desirous  
to get over; but had none to help me:  
for it was a solitary place, where no resort  
was, so I sat down, resolving a while to wait,  
whether I might see any means for to pass  
over. I found my Spirit in a Praying po-  
sture, as having Faith that God would make  
way. And suddenly there was a Line stretch-  
ed over this River, by the appearance of  
One, being in white Raiment. Which One  
was on the other side of the River, and cried  
to.

to me, to Venture upon this Line, for it was strong enough to bear me. The Line was very thick, and white as Milk. But when I saw, this must be the way of my pass, I was in great jeopardy : and debated, whether or no I should adventure to walk upon it. But still the Voice from the other side cried, *Fear not to come : there is a Wall on each side, which will keep from all peril ; though thou canst not see it.* For it is Magical, and not to be visible, till thou hast first set Faith's Foot upon the Line. Then thou shall it see. Then I desired him to get my Faith up hereunto, which yet was not strong enough. Then I bethought my self of my Friend, and Fellow-Traveller in the narrow tract of the Spirit, that I would advise with about this adventure to see whether he would encourage me. And immediately he came to me, and was very forward to go upon the Line first : but not being skilful in the Magia, began to totter. Then a Word spake in me, *Go a little apart, and consult the Mystery of this Pass.* For who can walk upon this Line, till they have fully learned their Magical part ? Whereupon we were Counselled, to attend the wise Sentential Proverb, who would perfect us in this Art. Which was opened to be the Root and Spring-birth of Wisdom : from whence numerous Proverbs highly profound, would be

be given for us to learn our Magical part  
by.

N. B. With these Theosophical Rules do Harmonize the Laws of the High and Holy Calling that, are to be observed by those that are admitted into the Paradisical Land: which Laws are inserted into the little Prophetical Treasure of the Ark of Faith, Printed in the Year 1696. p. 20. Which are there Represented as the Fundamental Laws and Constitutions of the New KINGDOM, or New WORLD.

SIXTY SEVEN

**F I N I S**

[www.JaneLead.org](http://www.JaneLead.org)    [diane@janelead.org](mailto:diane@janelead.org)